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NEW TESTAMENT ABSTRACTS



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VOLUME SIXTEEN

1971-1972

WESTON COLLEGE SCHOOL OF THEOLOGY
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PERIODICAL ABSTRACTS

INTRODUCTION

740. ANON., "The Authority of the Bible," *EcumRev* 23 (4, '71) 419-437.

The final report of the study on the Authority of the Bible begun in 1968 by the Faith and Order Commission; initial results were summarized earlier [§ 14-1] and formal comments to the report will follow later this year. The effective authority of the Bible in modern contexts varies widely; much of the problem lies in its historical remoteness to us, as in the relative degree to which we distinguish types of authority (influence, mandate, etc.) or authority for certain texts. Authority is only determined through concepts in interpretation and inspiration, and further attention to these is needed.—W.G.D.

741. N. APPEL, "The New Testament Canon: Historical Process and Spirit's Witness," *TheolStud* 32 (4, '71) 627-646.

G. C. Berkouwer recently wrote that theology has to reflect on the remarkable relationship between human and ecclesiastical considerations on the one hand and the canon as norm and authority on the other. Recent literature has made increasingly evident the conclusion that "the consciousness of the postapostolic community was decisive for the acceptance" of canonical writings and the delimitation of the canon. But the question to ask is, Which forces were operating in this growing consciousness of the church? The process of acceptance was inspired by the "evangelical content" of the writings. In this historical process the church "came to an ever clearer insight into the definite boundaries" of the canon. Her basic understanding and acceptance of the pneumatic quality in the process co-determines the canon. For "Scripture is the prophetic and apostolic expression and rule of the living faith of the community in the Spirit."—S.B.M.

742. D. ATTINGER, "Come leggere la Bibbia. Il Cristo Signore della Bibbia," *Servitium* 6 (23, '72) 47-52.

This is a reflection on Christ as Lord of the Bible, whose sole canon, only norm and unique center he is. Only by frequent recourse to these ancient books can the believer give concrete content to his confession of faith that Jesus is the Lord of history.—S.B.M.

743. H. ESHBAUGH, "Biblical Criticism and the Computer," *Perspective* 13 (1, '72) 34-58.

A brief historical sketch shows the development of the program of A. Q. Morton and his colleagues. This program suggests that, for testing, a work representative of the author's style should be taken, divided into parts and examined; the testing should be carried out for a selection of the author's works, then for all his works; what is true of one author should be shown to be true of all authors in his class; and the tests should be sensitive enough to exclude what

the author did not write. In Paul sentence length, occurrence of *kai*, proportion of *de*, occurrence of other common words, sequences of participles and of the definite article and its noun, and the cumulative sum of sentence length should all be examined. Moreover, for the Pauline corpus the complete sentence (from period to period) must be counted and different Greek NT's should be used.—S.B.M.

744. G. FRIEDRICH, "Till kritiken mot semantiken i Theologisches Wörterbuch zum Neuen Testament" [On Criticism Levelled Against the Semantics in the Theological Dictionary of the New Testament], *SvenskExegÅrs* 35 ('70) 17-32.

Of all the critics of Kittel's *Wörterbuch* none has been so insistent as J. Barr. His attacks can be summarized as follows: (1) Kittel does not adequately distinguish between word and concept, (2) between language and thought, or (3) between word and reality; (4) etymology plays too large a role in the *Wörterbuch*; (5) words are improperly isolated from sentences and (6) "biblical theology" is too much in evidence. On all his points Barr must be faulted, either for overlooking the scientific arguments of eminent linguists which call into question his linguistic presuppositions, or for misinterpreting the overall content of the *Wörterbuch* itself.—B.A.P.

745. J. A. HEYNS, "Die Skrif as Daad van Gehoorsaamheid" [Scripture as Act of Obedience], *NedGerefTeolTyd* 13 (1, '72) 1-19.

Scripture not only proclaims the kingdom of God, but is in itself part of God's actions on this kingdom. Therefore the structure of the kingdom is reflected in Scripture. This structure encompasses both God who acts and man who reacts in faith and obedience. Scripture is in fact a dialogue between God and man—man both as author and as reader. Accordingly, the answers of biblical authors reflect the *modus* of God's speaking to them. The different books were written with a specific theological aim (cf. e.g. Jn 20:31) and despite their richness and variety of subject matter, are not of an encyclopedic but of a selective nature.

The central theme of the kingdom (proclaiming God's reign and calling man to obey his reign) acts as a point of reference to determine the authority of specific passages. One must distinguish between central and peripheral authority. A further distinction relates to *norms* and *models* of obedience: what is presented as a norm of obedience in a particular historical setting (e.g. Abraham's exodus from Ur) becomes a model of obedience that must be realized in a different form in a contemporary situation.—B.C.L.

- 746r. *Das Neue Testament als Kanon*, ed. E. Käsemann [cf. *NTA* 15, p. 233].

U. WILCKENS, *TheolLitZeit* 96 (11, '71) 818-821.—Summary. The volume really ought to be inscribed, "The Reformed Scripture Principle in Modern Theology."—J.W.D.

747. H.-R. WEBER, "The Bible in Today's Ecumenical Movement," *EcumRev* 23 (4, '71) 335-346.

The biblical theology which gave rise to the ecumenical movement's struggle for justice and peace has become less clear and more diffuse in presenting "answers" to modern dilemmas. Greater sharing of information and development of a synchronic multicultural hermeneutics is necessary.—W.G.D.

Interpretation

- 748r. E. BISER, *Theologische Sprachtheorie und Hermeneutik* [cf. *NTA* 15, p. 231].

J. GROSS, "'Theologische Sprachtheorie und Hermeneutik,'" *ZeitRelGeist* 23 (3, '71) 245-249.—Summary. The author's theory of inspiration does not harmonize well with his lack of attention to *Sitz im Leben*. In the final chapter he interprets together an astounding variety of passages from Jn, the Synoptics and apocalyptic material. He seems to draw more out of the parables than is there and there is a danger that his presuppositions about inspiration are a foreign influence on the biblical meaning.—A.J.S.

749. D. BROADRIBB, "La teorio de arketipoj kaj studado de la Biblio" [The Theory of Archetypes and Study of the Bible], *BibRevuo* 7 (2, '71) 69-86.

A brief examination of the Jungian theory of psychological archetypes, with specific attention to "soul," "shadow," "self," "libido" and "rebirth," is followed here by an assessment of the value of biblical symbols. Through the rediscovery of the unconscious, the origin and character of religious concepts acquired new aspects and it now becomes clear that whenever the subject of inquiry is man, both religion and analytical psychology are dealing with the same thing.—S.E.S.

750. J. T. CLEMONS, "Critics and Criticisms of Salvation History," *RelLife* 41 (1, '72) 89-100.

Salvation-history as a hermeneutical method has dominated biblical studies and theology for more than 30 years. Today that dominance is being severely challenged from several quarters by penetrating questions. (1) Can we rightly speak of salvation-history as the central concept of the Bible when the Bible contains many theologies and historical perspectives? (2) Were Israel's faith and concept of history really unique in the ancient world? (3) Is there a legitimate distinction between "lived history" (*Geschichte*) and history such as can be recorded and evaluated equally by all scientific historians (*Historie*)? (4) Is salvation-history existentially relevant for both the individual and the community of faith today?

These criticisms are wholesome, for they have forced biblical scholars to give attention to the whole canon, have prompted reconsideration of the relevance of salvation-history for the life and work of the church, and have initiated dialogue between biblical scholars and systematicians.—R.J.K.

751. M. GALLART, "Lectura Ecclesial de la Biblia," *ScriptTheol* 3 (1, '71) 7-30.

These pages deal with the question of how the church reads the Bible, first by examining the relevant passage of Vatican II's Constitution on Revelation, then in a more general way by considering the relation between the historical and the ecclesial reading of the Bible. The first part examines the peculiar way in which the Council cited the NT by stripping it of its historical elements. The second part considers the role of the church as a third element that must enter between the reader and the text. Only in this ecclesial reading of the Bible does the doctrine of scriptural revelation and inspiration have meaning.—S.B.M.

752. T. W. GUZIE, "Patristic Hermeneutics and the Meaning of Tradition," *TheolStud* 32 (4, '71) 647-658.

The special concern here is "what happens when the Patristic approach to Scripture is set alongside modern hermeneutical principles." The Fathers' contribution to a "community hermeneutic" is to be understood as one representing "the key insights of the total Christian tradition." Behind the specifically Christian use of allegory lay a twofold attitude: (1) the continuity between the OT, the moment of Christ and the time of the church and (2) Christ seen as the transformation of history. "For the Fathers, as for the NT writers looking back at the OT, the guiding light of hermeneutics is the mystery of Christ as present and believed." The Fathers' contribution to a "community hermeneutic" is a methodological correction which affirms that there is no gap to be bridged between past and present.—S.B.M.

753. R. LAPOINTE, "La valeur linguistique du *Sitz im Leben*," *Biblica* 52 (4, '71) 469-487.

The article aims to explain the term *Sitz im Leben* in the light of the contemporary linguistic categories of reference, situation and context. The analysis shows that *Sitz im Leben* is an undeniably legitimate concept from the perspective of modern linguistic theory and is necessary for a proper comprehension of the Bible. It is presupposed in exegesis and is the object of literary and historical research. While one may reason to the *Sitz im Leben* from study of the literary genre, it is not identical with genre. If one accepts the limitation of the term to that which the Bible implies or indicates without saying explicitly, then one should use the terms "situation" and "context" where there is an explicit statement. The category of "referent" seems to be the most appropriate for use in connection with *Sitz im Leben*.—D.J.H.

754. B. L. MARTHALER, "The New Hermeneutic, Language and Religious Education," *AmEcclRev* 166 (2, '72) 73-83.

Survey of principal thinkers associated with the new hermeneutic, keeping in view the catechetical implications of this approach to theology rather than that of "God-talk in the secular world." H. Halbfas's *Theory of Catechetics* (1971)

receives special attention as an avowed attempt to bring this phase of contemporary theology into conversation with religious education, emphasizing the role of the catechist as interpreter and teaching as "a language event which unveils being, evokes a response from the learner and leads to understanding of oneself in the world."—J.W.D.

755. E. NARDONI, "Algunas consideraciones sobre el midrás," *RevistBib* 33 (3, '71) 225-231.

A. G. Wright (*The Literary Genre Midrash*, 1967) limited midrash to a literary genre strictly dependent on the text of the OT. Other authors think this restriction does not take into account the living and flexible nature of midrash. This flexibility arose from the conviction that Scripture is a living reality for man in a variety of circumstances and structures. The attitude of the Jew towards Scripture, attentively interrogating it in every new situation, resulted in the actualization of Scripture for the spiritual benefit of the community. Midrash was the heir of the living and creative tradition of biblical revelation. Christianity was born in a Jewish milieu in which an interpreted Bible was transmitted and in that interpretation midrash played a considerable role.—S.B.M.

756. J. J. NAVONE, "The Apocalyptic Theology of History," *BibToday* 59 ('72) 676-683.

An exposition of the principal themes of the Jewish apocalyptic view of history: relation to prophecy, unity, dualism, divine control, problem of evil, hope, the kingdom of God.

Texts and Versions

- 757r. G. D. FEE, *Papyrus Bodmer II* (P 66) [cf. *NTA* 15, p. 238; § 16-33r].

G. D. KILPATRICK, *TheolLitZeit* 96 (10, '71) 747-749.—F's determination of the original text of P⁶⁶ must be commended highly. His examination of the MS's relation to other MSS is, however, vitiated somewhat by his adoption of Hort's term "Neutral" without retaining Hort's definition of it. Had he avoided it altogether, he might also have escaped being misled at certain points. He quite properly interrogates texts on the basis of Johannine stylistic features but does not extend this interrogation to the "Neutral" text. He also neglects to explain how readings he rejects came into being. On a number of individual passages F has important observations and his standard of accuracy is high.—J.W.D.

- 758r. L. VALLA, *Collatio Novi Testamenti*, ed. A. Perosa, *Studi e Testi* I (Florence: Sansoni, 1970), lviii and 304 pp.

D. OLS, "Humanisme italien et philologie biblique. Une édition critique de Lorenzo Valla," *RevSciPhilThéol* 55 (4, '71) 615-619.—The humanist Lorenzo Valla is one predecessor of the "Neo-Vulgata" project who deserves attention,

for he was the first to undertake a systematic comparison of the NT text of the Vulgate with the Greek original. Two MSS of his work, giving a text completely different from that edited by Erasmus in 1505, are here edited by P. The text is in places too elliptical, the punctuation adopted seems unfortunate in several others and the index does not distinguish explicit citations from identifiable allusions.—S.B.M.

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759. C. LOELIGER, "Kelkaj kontribuoj al la studado de la Siria Nova Testamento" [Some Contributions to Research on the Syrian New Testament], *BibRevuo* 7 (3, '71) 149-153.

Simple statistical comparison of the terms used in the Peshitta to translate *alētheia*, *dikaïosynē*, *doxa*, *euaggelion* and *eusebeia* shows that the text of the Peshitta is the work of more than a single redactor.—S.E.S.

760. W. G. MORRICE, "Why 'James' and not 'Jacob' as the English translation of the Greek *Iakōbos*?" *ExpTimes* 83 (5, '72) 152-153.

All the English versions of the NT have "James," a Christian form of "Jacob," due to the influence of Latin and the Romance languages.—S.B.M.

- 761r. *The New American Bible* [cf. *NTA* 15, p. 233; § 16-451r].

K. R. CRIM, "Issues in Bible Translation," *Interpretation* 26 (1, '72) 77-80. —The translation is new, has many merits and will fill a significant place in the world of Bible study. However, there does not seem to have been an adequate plan for the work as a whole. It tries to do too many things for too many audiences (private reading for the faithful, use in liturgy, study by scholars). In general, the contributors translated at the surface level of the languages and did not avail themselves of the insights of linguistics to express the meaning of the text.—D.J.H.

762. E. A. NIDA, "Implications of Contemporary Linguistics for Biblical Scholarship," *JournBibLit* 91 (1, '72) 73-89.

Communication theory shows why the translation usually lengthens the original text and supplements it by marginal helps. By pointing out the need for seeing language as part of a total culture anthropology demands that we place great emphasis on context. The many universal features of language point to "pre-dispositions" of mental activity and structure. The tendency of scribes to substitute the easier reading is based on the fact that the context is often maximized at the expense of the individual linguistic units. The value of the generative-transformational approach is illustrated by analysis of the problems encountered in translating Rom 1:5. The lexicographical assumptions that the "true meaning" of a word is related to some central core of meaning and that the historical development reflects the true meaning are now seen as misconceptions in the light of structural semantics. The classification systems

employed in the biblical lexica are poorly designed to reveal the actual semantic structures involved. The tendency of biblical scholars to read into each occurrence everything that can be derived from all the word's occurrences violates a fundamental principle of information theory. Also, there is no reason why biblical languages cannot be taught in the same ways other languages are now being taught. Finally, a rendering which does not communicate the sense of the original is simply not a translation but only a string of words.—D.J.H.

763. G. M. VERD, "Casiodoro de Reina, traductor de la Biblia," *EstEcl* 46 (179, '71) 511-529.

A brief account of 16th-century Spanish translations of the Bible published outside Spain by followers of the Reformers, and an analysis of the principles and style of the best-known such work, the "Bear Bible (Biblia del Oso)" of Casiodoro de Reina.

NT General

764. W. GERBER, "Gruppenbildung im frühen Christentum," *ZeitRelGeist* 23 (3, '71) 193-204.

Without trying to name them, can tendencies within early Christianity be isolated? Mk 8:38 and 9:1 imply two groups: one confessed that an anonymous son of man would judge men on the basis of their relation to Jesus. The other hoped for the breaking in of the kingdom of God. Both here and in Mt 19:28 these two tendencies are differentiated by the use of the third and first person. Mk 13:21-22 and 26-27 has the messiah and then the Son of Man. In Mk 14:61-62; Acts 2:36; Rom 1:4 and Acts 3:19-21 these tendencies begin to weave together and interact so that they assimilate to one another and the affirmations concerning kingdom, Son of Man and messiah all center in Jesus.—A.J.S.

- 765r. A. E. HARVEY, *The New English Bible. Companion to the New Testament* [cf. *NTA* 15, pp. 113-114].

N. WALTER, *TheolLitZeit* 96 (9, '71) 684-686.—A product of the best English exegetical tradition, H's sparkling clarifier to the NEB NT puts critical questions into the background and concentrates on supplying for the general reader those expansions and paraphrases he so often needs to make sense of Scripture. This style is most natural to and most successful in the exposition of the epistles. Of course, the NT specialist, particularly if he is of a different critical stance, will be impatient with parts of the volume, which does suffer from the deficiencies of its tradition as well as partaking of its strengths. Thus it is seldom that the reader finds real engagement with the text; a certain distance is maintained throughout, one which makes especially the treatment of the epistles seem a bit meager.—J.W.D.

766. B. M. METZGER, "Literary Forgeries and Canonical Pseudepigrapha," *JournBibLit* 91 (1, '72) 3-24.

In antiquity many literary forgeries and other pseudepigrapha were in circulation. Among the various motives responsible for their origin one would

have to mention desire for financial gain, pure malice, love and respect for an honored teacher, modesty, imitation of a classic model, accidents in the process of transmission, and interest in gaining greater credence for certain doctrines and claims. People in antiquity were aware of the concepts of forgery and plagiarism, and scholars detected forgeries by using the same kind of tests now employed by modern critics. Patristic writers condemned pseudonymous works not only on literary grounds but also on doctrinal grounds. Some modern scholars argue that pseudepigraphy was a wholly legitimate literary device while others maintain that pseudonymous writings were either believed as genuine or rejected as disreputable. K. Aland has emphasized the connection between anonymity and pseudonymity; J. Sint and W. Speyer have made a sharp distinction between secular and religious documents.

With reference to the Bible, books such as Heb which make no claim to specific authorship but have been attributed to one figure should not be discussed as forgeries or pseudonymous works at all. Secondly, the process by which legal, sapiential and apocalyptic materials became associated with figures such as Moses, Solomon and Enoch is relatively clear. Thirdly, the convention of pseudonymous authorship should probably be seen against the background of the Hebrew telescoping of history and the idea of corporate personality. Finally, since the use of the literary form of pseudepigraphy need not involve fraudulent intent, it cannot be argued that the character of inspiration excludes the possibility of pseudepigraphy among the canonical writings.—D.J.H.

Word Studies

767. P. AMIET, "Exousia im Neuen Testament," *IntKirchZeit* 61 (4, '71) 233-242.

An investigation of the use of *exestin* (*exōn*), *exousiazein* and *exousia* in the NT leads to the conclusion, regarding the relationship of the authority of God to the community and the ordained office, that in the authority of the office bearer one encounters the authority of Christ himself. (The ordination represents this relationship to Christ, this sending by him.) The *exousia* of the office bearer makes possible the confession of Christ and the continually new actualization of the faith. But because it is a matter of faith in Christ, the laity must reject the office bearer who contradicts Christ. It is the same faith and freedom (*exousia*) of the laity which makes this and the acceptance of the office bearer both possible and necessary.—E.J.K.

768. M. M. BRAVMANN, "The Biblical Concept 'The Treasure of Life' and its Survival in Aramaic Literatures," *Muséon* 84 (3-4, '71) 493-498.

The Mandaean concept of the "treasure (*'uṣar*) of life" and the Syriac phrase for "life eternal (*'awṣar*)" probably derive from the biblical *ṣērôr haḥayyîm* (1 Sam 25:29), which probably means "treasure of life" rather than "bundle." Both the biblical passage and Mandaean texts reflect the play on "bound up (*ṣērûrâ*) and sealed," which became baptismal language.—G.W.M.

769. A. JAUBERT, "Visite et bonne nouvelle dans la Bible," *Communion* 25 (4, '71) 3-10.

God's intervention in history is variously expressed in the Bible. Among the terms used, "to visit" expresses the encounter between God and man. In the NT the "visit" of God is accomplished in Jesus Christ. God's visit of humanity in Christ is continued through the ages by Christ's disciples.—S.B.M.

770. B. MALINA, "Does *Porneia* mean Fornication?" *NovTest* 14 (1, '72) 10-17.

The term *porneia* means unlawful sexual conduct or unlawful conduct in general. What makes a particular line of conduct unlawful is that it is prohibited by the Torah, written or oral. Pre-betrothal, pre-marital, non-commercial sexual intercourse between man and woman is nowhere considered a moral crime in the Torah. Aside from the opinion of R. Eliezer, there is no evidence in traditional or contemporary usage of *porneia* (and its Hebrew and Aramaic equivalents) that takes it to mean what we mean by fornication today.—D.J.H.

771. K. STALDER, "*Episkopos*," *IntKirchZeit* 61 (4, '71) 200-232.

The word *episkopos* in the NT signifies primarily the function of the office bearer. The scope of responsibility and method of conferring it can be determined only from the context in which the word is used. A German word, corresponding to *episkopos* and preferable to the frequently used *Aufseher*, would be *der Verantwortliche*, or better, *der Erstverantwortliche*, since the *episkopos* is not alone responsible. This meaning of *episkopos*, corresponding to the common usage of the day, is found in 1 *Clement* and the writings of Ignatius of Antioch and Irenaeus of Lyons.—E.J.K.

Bulletins

772. C. E. ARMERDING AND W. W. GASQUE, "Some Significant Books of 1971: Part 1. The Bible as a Whole," *ChristToday* 16 (10, '72) 438-442.

Bulletin of recent translations of the Bible; works on archaeology, history, geography, biblical theology; one-volume commentaries; books for laymen; collected essays.

773. W. W. GASQUE, "Some Significant Books of 1971: Part 5. The New Testament," *ChristToday* 16 (12, '72) 551-556.

Brief descriptions of nearly 50 books on NT topics published in 1971.

774. J.-G. HEINTZ ET AL., "Bibliographie des sciences théologiques," *RevHist PhilRel* 51 (3-4, '71) 261-360; 52 (1, '72) 17-97.

The first section (pp. 269-308) of this extensive classified bibliography designed for graduate students contains sections on the Bible in general and on the OT and the NT.

775. O. KUSS, "Neuere Literatur zum Neuen Testament," *MünchTheolZeit* 22 (1-2, '71) 119-134.

A critical bulletin of recent books on various aspects of NT scholarship.

776. M. TARDIEU, "Bulletin d'histoire des religions," *RevSciPhiThéol* 55 (4, '71) 621-664.

Survey of recent literature, including a section on Christian origins (pp. 649-664).

GOSPELS—ACTS

Gospels (General)

777. F. L. CRIBBS, "St. Luke and the Johannine Tradition," *JournBibLit* 90 (4, '71) 422-450.

The Lukan/Johannine agreements against Mt and Mk must be re-examined. In particular, the fact that Lk agrees quite closely with Mt and Mk in those pericopes that he shares only with these two co-evangelists, but makes numerous divergences from the Matthean/Markan traditions in the direction of the Johannine tradition in almost every pericope he shares with all three of his co-evangelists, would seem to suggest that a re-examination is imperative. The hypothesis proposed is that, contrary to the common reading of the evidence, a better explanation of all the phenomena involved would be that the Lukan agreements with Jn against both Mt and Mk may have been due to Lk's familiarity with some form of the developing Johannine tradition or even to his acquaintance with an early draft of the original Gospel of John. Possibly one of Lk's motives in attempting to write a *vita Jesu* was an attempt to reconcile the differing Matthean/Markan and Johannine traditions and thus write "an orderly account."—R.J.K.

778. A. J. LEVORATTI, "Historia de las Formas e Historia de la Redacción," *RevistBib* 33 (3, '71) 233-238.

This brief note tries to explain form-criticism and redaction-criticism so that the readers of the review can understand better the article on the Gospel of Mark in this issue [§ 16-870].—S.B.M.

779. H. PATSCH, "Abendmahlsterminologie ausserhalb der Einsetzungsberichte. Erwägungen zur Traditionsgeschichte der Abendmahlsworte," *ZeitNTWiss* 62 (3-4, '71) 210-231.

The changes introduced in Mt 14:19 and 15:36 suggest that Matthew is somehow familiar with the Eucharistic tradition recounted in 1 Cor 11:24. On the other hand, Luke's refusal to change Mark's basic wording in Lk 22:19 may be due to his respect for a well-known formula. Mark's failure to bring 6:41 and 8:6 into exact correspondence with 14:22 implies that he did not understand the words as a Eucharistic formula. However, there is a clear

tendency in the pre-Markan tradition to emphasize the Eucharistic dimensions and to push the "fish" aspect to the side. Moreover, Mk 8:6 is clearly connected with Lk 22:19 and 1 Cor 11:24 by the phrase *eucharistēsas eklasen* while *eulogēsen kai kateklasen* of Mk 6:41 appears related to *eulogēsas eklasen* of Mk 14:22 and Mt 26:26. Other echoes of Eucharistic terminology can be discerned in Jn 6:11; Lk 22:42 and 24:30. These traces of early Christian Eucharistic formulas indicate that, while the tradition is still in flux, there are limits to the flux.—D.J.H.

780. P. VANDERLINDEN, "La prière évangélique," *ParLiturg* 54 (1, '72) 3-7.

The Gospels teach us to pray not only by injunction but also by example—the example of Jesus, whose mediation makes possible that constant turning toward God enjoined upon us.—J.W.D.

Jesus

781. R. J. BANKS, "Jesus' Attitude to the Law: Conservative, Radical or ———?" *Colloquium* 4 (3, '71) 13-28.

Various stages of research into the historical Jesus have seen Jesus as abrogating, preserving, transcending or fulfilling the Law. Jesus often does clash with customs and oral traditions, but his reason is the requirements of his mission rather than anti-Pharisaism as such. Incidental clashes with priests, etc., in observing Mosaic Law yield the same result: Jesus is moved by his own considerations. These considerations are not explained by the different groups Jesus preached to or by the overlapping of the old and new ages. A solution must be sought in Jesus or the kingdom.

An answer begins to be found in the debates with the Pharisees. Jesus does not set forth the central meaning of the Law or radicalize it. He simply transcends it. More positively, Jesus fulfills the Law. The Law as a whole, both ethical and ceremonial, points to Jesus and he both surpasses and fulfills it. Neither the Decalogue nor the commandment to love as such are central to the NT. Nor can applications of the Law by Jesus be taken as the new Law. Rather the old Law's relation to Jesus as a whole is central.—A.J.S.

782. E. BIANCHI, "'Chi dite che io sia?' Per una nuova conoscenza di Gesù di Nazareth," *Servitium* 6 (23, '72) 53-68.

The kerygma in Acts 10:36-40 constituted the basis for the essential confession of faith: "Jesus Christ is Lord." But very soon there was a desire to go beyond the baptism of Jesus to the mystery of his origin. Perhaps we owe the infancy narratives to the pious and liturgical ambience that conserved the recollections of Jesus' relatives and acquaintances. Both Mt and Lk retrospectively illuminate those memories in the light of the Christian paschal catechism. In this light must the annunciation, the virgin birth, and the childhood of Jesus be seen. The Evangelists present him as the child of the promise, the son of David, the new Moses.—S.B.M.

783. J. BLANK, "Was Jesus heute will. Überlegungen zur Ethik Jesu," *Theol Quart* 151 (4, '71) 300-320.

It is essential to know what Jesus historically did and thought. His background was the Jewish apocalyptic of the day. The Baptist provided a new approach, turning apocalyptic against the self-assurance of the nation and placing its essence in the conversion of the person; with him eschatology becomes ethics. At the heart of Jesus' message lies the concept of the kingdom of God which is near. The Baptist linked the expectation of the end to that of judgment; Jesus linked it to the kingdom. Man's proper response to this call is *metanoia*, the decisive turning to the salutary future so that he commits himself without reservation to the message of the divine will of salvation.

In Jesus' teaching, especially his parables, there is very little dogmatism and hardly any theological idea which is not paralleled in Judaism. *Metanoia* is not something fixed and legal but an open process of learning. Only the ethical content of the Torah interested Jesus. In his teaching man takes the place of the Law which had been made an absolute. Finally, in theology some laws of faith have been taken as absolutes, but absolute truths are fetishes and idols. We should give up fixed formulas in dogma so that truth may appear in human form. What really matters for God is the world and man.—J.J.C.

784. H. LEROY, "Was Jesus heute will. Kritische Fragen an Josef Blank," *Theol Quart* 151 (4, '71) 320-322. [Cf. preceding abstract.]

The following questions are addressed to J. Blank's position. (1) Is the Baptist's change from apocalyptic to ethics really basic? Do not the writing prophets connect eschatology with the obligation of a good life? (2) Instead of stating that the thought of judgment lessens in Jesus' teaching, would it not be better to say that he affirms that judgment is fulfilled in the decision for or against him? (3) Does not God's reign mean the transformation of the world and men? (4) That human processes are implicit in the teaching of Jesus is evident, but they do not exhaust his program. Hence he differs from revolutionaries. (5) To bring out the human relevance of faith does not mean we must give up absolutes. Should we not from the study of the Gospels determine which dogmatic statements are absolutes and what relation they have to each other? —J.J.C.

785. S. G. F. BRANDON, "Jesus and the Zealots: Aftermath," *BullJohnRylLib* 54 (1, '71) 47-66.

"I do not intend in this lecture to answer *seriatim* all the points of criticism made by Professors Hengel, Wink and Klassen, or by other scholars. They do not question my acquaintance with the relevant evidence, but contest my interpretation of it." But it is now generally recognized by most critics that "the extant evidence concerning Christian Origins is of such a nature historically that other interpretations besides the traditional one, can be legitimately drawn." The Passion Narrative is essentially an explanation of happenings in Jerusalem

about A.D. 30. It is generally agreed that the Markan account is the earliest. Its *Sitz im Leben* provides the key to understanding the cause and purpose of its composition. It is essentially an *Apologia ad Christianos Romanos*, and is concerned "to explain away the embarrassing fact of the Roman execution of Jesus for sedition." The "Zealot" interpretation of the two facts available, the execution of Jesus and the religion that stemmed from him, is no more hypothetical than that of traditional Christianity. Moreover, the related interpretation of the fate of the Jerusalem Church "seems to be reasonable in terms of the relevant evidence" and, except for the late and confused Pella legend, complete silence descends upon that church after the destruction of Jerusalem in A.D. 70. "Christians should not fear to contemplate the possibility that Jesus did involve himself with what was then the supreme issue for every patriotic Jew, and that in consequence he died a martyr's death for Israel."—S.B.M.

786. W. G. BRAUDE, "Jesus and His Miracles," *BibToday* 58 ('72) 627-631.

The various reactions to Jesus' miracles in the Gospels become intelligible in the light of contemporary Jewish attitudes to which rabbinic sources provide some access. Examples discussed include miraculous food, walking on water and the recognition of Jesus at his entry into Jerusalem.—G.W.M.

787. R. E. BROWN, "The Problem of the Virginal Conception of Jesus," *Theol Stud* 33 (1, '72) 3-34.

The article concerns the belief that Jesus was conceived in the womb of a virgin without the intervention of a human father and aims to articulate the most theologically responsible attitude toward it. (1) We must face the possibility that the Evangelists may have taken over an earlier belief that does not have an authentic historical basis. (2) The balance seems to be shifting from an almost perfect harmony of the virginal conception with other Mariological and Christological tenets to disturbing difficulties about its reconcilability with some thrusts of modern Christological insights. (3) While virginal conception was known and accepted by 2nd-century Christians of various origins and places, there are some puzzling silences and even explicit rejection in certain Jewish-Christian circles. (4) While both Matthew and Luke believed that Mary remained bodily a virgin, we must ask whether this common tradition was historical in its origins. Among the arguments against historicity are cited the "high" Christology of a virginal conception, the dubious historicity of the infancy material in general and the silence of the rest of the NT. On the other hand, no search for parallels has given us a truly satisfactory explanation of how early Christians happened upon the idea of a virginal conception—unless, of course, that is what really took place. Also, those who deny the virginal conception must explain how the rumor of illegitimacy and irregularity arose and how they would answer it. "My judgment, in conclusion, is that the totality of the scientifically controllable evidence leaves an unresolved problem" —D.J.H.

788. R. E. BROWN, "The Problem of the Virginal Conception of Jesus," *UnSemQuartRev* 27 (3, '72) 131-135.

A summary of B's longer article on the same topic [cf. preceding abstract].

- 789r. O. CULLMANN, *Jesus und die Revolutionären seiner Zeit* [cf. *NTA* 15, p. 117; § 16-87r].

J. CAMBIER, *RevHistEccl* 66 (2, '71) 551-553.—Summary of the argument. This solid exposition of the biblical evidence is a welcome beginning for contemporary discussions, but the author tends to emphasize too much the preaching of Jesus and the notion of individual conversion. The consequences of church membership for society at large need to be dealt with, and one will still have to ask how an authentic Christian identity relates to the use of technical competence in the sociological and political realities of the present day.—G.W.M.

790. W. HARRINGTON, "Jesus and His Message," *Furrow* 23 (3, '72) 153-161.

The life, person and message of Jesus as reconstructed by J. Jeremias, *New Testament Theology* (1971), and C. H. Dodd, *The Founder of Christianity* (1971).

791. R. HIERS, "The Historical Jesus and the Historians," *Dialog* 11 (2, '72) 95-100.

A review of historical and theological research on the historical Jesus since the time of J. Weiss. It now seems probable that both Jesus and the early churches looked for the coming of the kingdom and/or the Son of Man-messiah in the then near future. Because it has not resolutely faced up to Jesus' futuristic expectations, historical-Jesus research has remained about where it was at the beginning of the present century. It has not yet been widely recognized that the only Jesus about whom we can learn anything from the sources is the eschatological Jesus.—D.J.H.

- 792r. R. PESCH, *Jesu ureigene Taten?* [cf. *NTA* 15, p. 358; § 16-483r].

W. SCHMITHALS, *TheolLitZeit* 96 (9, '71) 682-684.—Extensive summary. P has attempted to mitigate the stringency of his conclusions by enclosing the critical core of his book within more apologetically oriented opening and closing chapters. The historicity of at least some of the healing narratives is grounded rather feebly and unmethodically. In his treatment of the exorcisms P has carelessly blended Markan explanations with logia. It would have been more consistent if he had pointed to the healings in general as Christological recitals at home in the Hellenistic-Jewish ambience, as he has done in brilliant fashion with the healing of the lepers. The exorcism as such, especially as encountered in the sayings-source, has nothing inherently to do with Christology; it is quite otherwise with the Markan narratives of the miraculous expulsion of demons. Yet P has accomplished a noteworthy feat here, one all the more valuable for its scholarly maturity and ecumenical breadth.—J.W.D.

793. R. PESCH, "Thesen zur Sache Jesu als Begründung kirchlicher Praxis," *HerdKorr* 26 (1, '72) 33-34.

The Synoptics reveal the *Sache Jesu* to consist in the impetus toward unity and freedom in Israel, in touch with both historic and contemporary movements in the same direction. Its summons is to action, the action of God as practiced by the people of God.—J.W.D.

794. M. RAMSEY, "Christian Faith and the Historical Jesus," *Theology* 75 (621, '72) 118-126.

The 1971 Gore Lecture, comparing Gore's critical procedure to that of more recent scholarship and ending with a summary of the author's personal conclusions about the historical Jesus.

795. G. RUST, "C'ũ Jesuo instruante lertis profesie?" [Was Jesus Professionally Skilled at Teaching?], *BibRevue* 7 (2, '71) 87-95.

Jesus was a very skilled teacher, but hardly after the models of teaching more familiar to us today. He was most effective through intimate association with his friends.—S.E.S.

796. H. SCHÜRMANN, "Das Weiterleben der Sache Jesu im nachösterlichen Herrenmahl. Die Kontinuität der Zeichen in der Diskontinuität der Zeiten," *BibZeit* 16 (1, '72) 1-23.

Consistency in his manner and conduct is the constitutive datum for understanding Jesus. Association of symbolic ritual with the use of bread and wine in the Eucharist (1 Cor 11:23-25) points to Jewish origin, but the separation of the cultic act from the meal is so striking that reminiscence of Jesus' own approach at the Last Supper must be assumed. Other unusual features include the sharing of one cup and the explanatory words. In its sign function this combination of action and word has prophetic antecedents, and Jesus' giving of the bread and wine signifies the blessing of salvation that is being mediated. The explanatory words of Jesus have meaning only within the perspective of Jesus' total life conduct as eschatological deliverer, summarily displayed in the Eucharistic tradition of Luke and Paul under the themes of covenant and atonement.

Jesus' proclamation of the kingdom under the aspect of a feast (Mt 8:11; Lk 14:15-24; Mk 2:17-18) anticipates the covenantal terminology of Lk 22:20 and 1 Cor 11:25, which echoes Jer 31:31-34. Atonement as expressed in Lk 22:19-20 (1 Cor 11:24) is an early feature and despite its absence in the passion predictions is not to be assigned to Hellenistic reflection. Jesus' death is not merely the occasion for the eschaton but the instrument whereby the eschaton becomes reality. Thus the Last Supper is the culmination of Jesus' numerous earlier eschatological actions, including the creation of the Twelve, eating with sinners, the feeding in the desert, sending out of the disciples, and finally of his

provocative sign-activity in the last days preceding the last meal. Jesus' total existence is *pro nobis*, and amid the discontinuity of the times experienced by the Christian community we have a continuity of eschatological signs.—F.W.D.

797r. G. SCHWARZ, *Was Jesus wirklich sagte* (Vienna: Molden, 1971), 208 pp.

K. SCHUBERT, "Kritik an der Bibelkritik," *BibLiturg* 44 (4, '71) 252-261.—Extensive summary. This is the best and most serious of the recent spate of books on Jesus by writers who are neither exegetes nor historians of religion. Its most valuable section is certainly that in which S criticizes modern biblical scholarship, though he does not attempt to substitute a method free of difficulties. His chief intent is to demonstrate that the quest for the historical Jesus is neither legitimate nor possible, that we do not and cannot know "what Jesus really said." In the course of this argument he offers many beautiful and deeply sensitive observations on questions of Christian theology.—J.W.D.

798. L. SWIDLER, "Jesus in His Encounter with Women," *AfricEcclRev* 13 (4, '71) 290-300, 368.

The status of women in 1st-century Palestine was very decidedly that of inferiors, but Jesus vigorously promoted the dignity and equality of women in a very male-dominated society. "Jesus was a feminist, and a very radical one."—J.J.C.

799. L. SWIDLER, "Jesus was a Feminist," *SEAJournTheol* 13 (1, '71) 102-110.

The four Gospels show the historical Jesus to have been a radical feminist. Nowhere does he treat women as inferior to men, negative evidence all the more striking in light of the status of women in 1st-century Palestine. Even the editorial activity of the early church in producing the Gospels read no male chauvinism back into Jesus. He had women disciples and rejected the taboo of blood; he respected the rights of women in marriage and recognized their claim to intellectual and spiritual life as well as housework. Women have a prominent place in the resurrection narratives. The parable of the lost coin (Lk 15:8-10) projects God in the image of a woman, perhaps as the Holy Spirit if the three parables here (lost sheep, lost coin, lost son) are interpreted together in a trinitarian mode.—J.W.D.

800. J. I. VICENTINI, "El Jesús histórico y el Cristo de la fe," *RivistBib* 33 (4, '71) 339-350.

After a statement of the problem and a sketch of the history of interpretation on the subject the following conclusions are drawn. (1) The Jesus of history and the Christ of faith are not independent entities. (2) What seems to disturb the faith of many are the externals of the Jesus of history—facts, places, words, actions, circumstances, etc. (3) The trouble ultimately derives from the positivistic philosophy of the liberal school. The gospel, however, is fundamentally a proclamation which calls for a total encounter with the person of Jesus who challenges man to a basic decision.—J.J.C.

Christology

801r. F. H. BORSCH, *The Christian and Gnostic Son of Man* [cf. *NTA* 15, p. 128; § 16-105r].

K. M. FISCHER, *TheolLitZeit* 96 (10, '71) 753-757.—B's work is noteworthy for its fruitful approach to the analysis of individual texts; a number of important observations are made without the distortion that would have resulted had he attempted to impose a thesis upon his material rather than examining it objectively. Yet he has failed to accomplish as much as one might have expected, primarily because he has adopted a document-by-document procedure rather than ordering texts according to type. In particular he has not distinguished between pre-Christian formulations and Christian expansions. But these methodological deficiencies in no way detract from the probity and worth of individual observations in this good and important book.—J.W.D.

802. R. MADDOX, "The Quest for Valid Methods in 'Son of Man' Research," *AusBibRev* 19 ('71) 36-51.

While F. H. Borsch takes an unwarrantably large view of the mythological background of the "Son of Man," N. Perrin and M. D. Hooker undervalue it. C. Colpe's notion of a "Son-of-Man" tradition seems to represent the soundest position. On the question of genuineness in relation to the teaching of Jesus the refusal of Borsch and Hooker to regard any category of sayings as inauthentic is well based. The teaching of Jesus about the Son of Man should be understood as carrying, in all three modes or stages of the Son of Man's activity, overtones of the old myth: eschatological sovereignty and judgment.—D.J.H.

803. R. R. RUETHER, "An Invitation to Jewish-Christian Dialogue. In What Sense Can We Say That Jesus Was 'The Christ'?" *Ecumenist* 10 (2, '72) 17-24.

The most fundamental affirmation of Christian faith is that Jesus was the Messiah. If the Christian affirms that the term "Christ" refers to the messiah of Israel's hope, then he must also understand that, from the standpoint of Israel's faith, it is impossible to talk about the messiah having come when the reign of God has not come. Yet the messianic age has not come; evil, sin, and death exist.

The ancient and modern attempts to bridge the gap between the coming of the messianic person and the coming of the messianic age lead to the question: in what sense is Jesus the Christ? He is not yet the Christ. Jesus is the paradigm of hoping, aspiring man, venturing his life in expectation of the kingdom, and Christ stands for that unification of man with his destiny which has still not come, but in whose light we continue to hope and struggle. The affirmation that Jesus has already been the Christ is paradigmatic for the structure of human existence and not something unique about Jesus.

As the Christian tastes this future hope in the midst of present struggle, he may encounter the Jew as a brother in faith who does not necessarily have to know about this faith from the story of Jesus, for he knows this faith from other stories like the Exodus.—R.J.K.

804. L. SABOURIN, "The Son of Man," *BibTheolBull* 2 (1, '72) 78-80.

A brief outline of the position of J. Jeremias on the Son-of-Man question in his *New Testament Theology* (1971).

805r. J. T. SANDERS, *The New Testament Christological Hymns* [cf. *NTA* 15, pp. 366-367; § 16-496r].

G. SCHILLE, *TheolLitZeit* 96 (12, '71) 915-917.—This introduction to continental *Hymnenforschung* should serve the English-speaking world very well indeed, though it is oriented to a point of view no longer at the leading edge of current research. The rubric "Christological hymn" needs tightening up, while the process by which these passages attained their present form wants a bit of loosening from S's overly precise exposition. Diversity must be allowed for to a greater degree than S has done. The weakness of the hypothesis of a Gnostic redeemer myth requires more consideration than S has given it. Finally, the literary-critical argument has just barely begun in this work.—J.W.D.

806. E. SCHWEIZER, "Jesus, the Lord of his Church," *AusBibRev* 19 ('71) 52-67.

Since the phrase *marana tha* (1 Cor 16:22; *Didache* 10:6; Rev 22:20) always appears after sentences of holy law, it probably goes back to prophets of an Aramaic-speaking Jewish-Christian community who invoked God and asked him not to delay his coming for judgment. *Didache* 10:6; 1 Cor 16:22 and other texts using the title *kyrios* occur in Eucharistic contexts. Rom 1:3-4 contains a rather primitive Christology which sees Jesus' divine sonship as starting with Easter and as the ruling of the promised king over his people. Therefore, fundamental to the confession of Jesus as Lord was the belief that the heavenly Lord is presently leading his church toward its future goal. Jesus' lordship was interpreted variously to provide the basis for apocalyptic, exaltation, cosmic and mission Christologies.—D.J.H.

Passion and Death

807. ANON., "Zur theologischen Sinndeutung des Todes Jesu," *HerdKorr* 26 (3, '72) 149-154.

A survey of recent research, both Catholic and Evangelical, on the death of Jesus, its interpretation in NT literature, later dogmatic developments and the current stumbling-block: justification (and its relation to Jesus' death).

808. F. P. CHENDERLIN, "Old Testament Sacrificial Memorial and Calvary," *BibToday* 59 ('72) 684-690.

In the Pentateuch the "memorial" (*zikkārôn*) is not itself a sacrifice but

almost always appears in a sacrificial context. Such a sacrificial memorial sheds light on the meaning of the death of Christ, especially as it is dealt with in Heb.—G.W.M.

809r. H. COHN, *The Trial and Death of Jesus* (New York: Harper & Row, 1971), xxiv and 419 pp.

J. ISAAC, *Jesus and Israel* [cf. *NTA* 15, p. 356; § 16-91r].

W. R. WILSON, *The Execution of Jesus* [cf. *NTA* 15, p. 243].

W. E. PHIPPS, *Was Jesus Married?* [cf. *NTA* 15, p. 241; § 15-806r].

M. S. ENSLIN, "Four Recent Studies of Jesus the Jew," *Judaism* 21 (2, '72) 230-237.—The perennial appeal of the dual query, "Was Jesus a Jew?" and "Were (are) the Jews responsible for his death?" has become all the more acute in an age both guilt-ridden and ecumenically minded.

C's view that the proceedings were instigated entirely by the Romans and that the Jewish authorities had no reason to seek Jesus' removal is clearly established but fails to explain Pilate's involvement; evidence adverse to his thesis (e.g. 1 Thes 2:14-15) is sometimes simply omitted.

Isaac's denial of Jewish guilt is carefully worked out as well, but it is accompanied by a passionate indictment of Christian anti-Semitism, some sections of which become nearly incoherent, at least in this translation. Yet he emphasizes Jesus' acceptance of his Jewishness and his acceptance by the bulk of the Jewish people in Palestine in his own lifetime.

W's book is in some ways the best of the first three reviewed here, all of which concern the trial and execution. Its presentation of the NT evidence and of the critical principles whereupon that evidence is assessed is sober, complete and clear, even to the general reader. His summaries of the views of J. Blinzler, S. G. F. Brandon and P. Winter are especially to be praised.

P's sensationally titled work is in fact mildly sensational and depends entirely upon the argument from silence, since there is no evidence whatever for his thesis. His own general deploration of celibacy is obvious throughout.—J.W.D.

810. E. GRÄSSER, "'Der politisch gekreuzigte Christus'. Kritische Anmerkungen zu einer politischen Hermeneutik des Evangeliums," *ZeitNTWiss* 62 (3-4, '71) 266-294.

The article is concerned with the NT understanding of the cross as the foundation for J. Moltmann's political theology. First of all, NT research has shown that the cross cannot be separated from the resurrection and that the crucifixion is capable of several interpretations. Also, if by "revolution" we mean total political and social change, then the historical Jesus cannot be described as a revolutionary. Of course, if his teaching about the kingdom were taken with absolute seriousness, then surely radical changes would follow. At any rate, Moltmann's view tends to separate the historical Jesus from the Christ of faith

and to modernize Jesus according to the needs of our own age. Furthermore, the connection between Jesus' life and his death on a political charge is by no means certain; it is not at all surprising that the early church found no political implications in his death. The Christian martyrs did not suffer because they tried to carry out a political program, nor did any non-Christian source charge that they had such a plan. Finally, the death of Jesus as God's eschatological act of salvation is the end of all attempts to find salvation through political action. Christian involvement in politics is better founded on Christ's concern and intercession for sinners than on the political interpretation of his death.—D.J.H.

811. W. HORBURY, "The Passion Narratives and Historical Criticism," *Theology* 75 (620, '72) 58-71.

Historians rightly recognize the narratives to be tendentious in various ways. How assess "the significance of tendency"? The order of events from the arrest onward suggests that the passion was narrated in a connected form very early in the life of the primitive church. The passion story was told because it was needed. What the church required was at once teaching and apologetic; and "the story as it happened was apologia enough." "Contrasting effects on the passion story are thus suggested by its place in early Church life." The heightening of Jewish responsibility, the Barabbas story and Pilate's verdict, and the appearance before the High Priest, taken together with external evidence, "provide an opportunity for constructive historical work." There is room, however, for argument "on the support available within the passion narratives for particular views" on these points.—S.B.M.

812. J. WILKINSON, "The Physical Cause of the Death of Christ," *ExpTimes* 83 (4, '72) 104-107.

"The purpose of this article is to look at the physical aspects of the death of Christ" and to review the theories put forward to explain it. The possible factors include mental and spiritual agony, exposure, hunger and thirst, loss of blood and shock, but none of these is enough to be a major factor. The words of the Evangelists provide a clue to the unexpectedly early death on the cross. The idea of voluntary surrender of his life (Mk 15:37; Lk 23:46; Jn 19:30; Mt 27:50) is also emphasized by the early Christian apologists. This is the view that most satisfactorily explains our Lord's death. "He did not die from some inevitable physical necessity or pathological process."—S.B.M.

The Resurrection

813. E. F. F. BISHOP, "'Faith Has Still Its Olivet and Love Its Galilee,'" *EvangQuart* 44 (1, '72) 3-10.

The relation of Galilee and Olivet in the post-resurrection and ascension traditions is a suggestive one theologically and devotionally; the Mount of Olives is a watershed in Christian history as well as in Palestinian topography.—J.W.D.

814r. E. L. BODE, *The First Easter Morning* [cf. *NTA* 15, p. 354; § 16-508r].

H.-W. BARTSCH, *TheolLitZeit* 96 (11, '71) 826-828.—Summary. B unfortunately does not discuss W. Marxsen's compelling explanation of the "open" ending of Mk, satisfying himself with E. Lohmeyer's philological argumentation. It is doubtful that the apocalyptic elements in Mt's account introduce something new; they are probably traditional. Indeed, the tradition-historical dimension generally has not been properly handled. The whole treatment of the three-days motif is very weak, and the attempt to substantiate the reports of the empty tomb is not at all convincing. Despite occasional insights, these weaknesses are fatal to the work as a whole.—J.W.D.

815. F. CASÁ, "¿Pascua significa todavía hoy una resurrección?" *RevistBib* 33 (4, '71) 303-319.

In dying Jesus condemned not only sin but any human structures which debase man and prevent him from reaching his proper development. The resurrection gives the power to live a truly Christian life which means to be human in virtue of the cross and to live a new life in virtue of the resurrection.—J.J.C.

816. R. G. CRAWFORD, "The Resurrection of Christ," *Theology* 75 (622, '72) 170-176.

Both Barth and Bultmann oppose historical analysis of the resurrection narratives. Barth is perhaps the less consistent, since he uses NT stories to substantiate his position yet denies the validity of historical criticism vis-à-vis those same stories. Yet Barth rightly points out against Bultmann that (1) the resurrection was as unacceptable to the ancient world as to the modern, (2) Bultmann is controlled by his positivistic view of history and thus treats the resurrection as just another nature miracle and (3) if the resurrection is unique, it will control our interpretation of history rather than vice versa.—J.W.D.

817. G. FRIEDRICH, "Die Bedeutung der Auferweckung Jesu nach Aussagen des Neuen Testaments," *TheolZeit* 27 (5, '71) 305-324.

The significance of Easter can be seen, not by examining an intangible event, but by considering the consequences which flow from that event and which are here studied according to the statements of the NT. (1) The theological meaning of the resurrection. The NT writers say, not that Christ rose from the dead, but that God raised him up or that he was raised up, the passive construction indicating as often a divine intervention. So characteristic of the NT are these expressions that in Paul the ordinary honorific titles for God (creator, he who brought Israel out of Egypt) are lacking; instead we read that God is he who raised Jesus from the dead. (2) Christological meaning. God established Jesus as his Son, not at his birth, nor at his baptism, but at Easter. NT Christology therefore is an Easter Christology since at the resurrection Jesus became Lord of the universe and head of the church. (3) The soteriological meaning. Without

the resurrection there would be no salvation and our faith would be in vain. (4) The ecclesiological meaning. The apparitions of the risen Savior are the occasion and the impetus for the Christian proclamation and thus the cause and the reason for gathering men into the Christian family. Hence without Easter there would be no church. (5) The cosmic meaning. The resurrection is the beginning of an event which will transform the entire world.—J.J.C.

818. J. HARVEY, "La Résurrection de Jésus et la nôtre: revue de la recherche," *StudRelSciRel* 1 (3, '71) 152-164.

The problem of Jesus' resurrection and its connection with ours is examined under five headings: the anthropology underlying the concept of the resurrection; ancient oriental theology concerning survival; life and death in the OT; developments in later Jewish literature; the resurrection of Jesus and our resurrection in the NT. The most promising attempt to establish a theology of the resurrection on the basis of recent research is that of H. Schlier, *Über die Auferstehung Jesu* (1968). On the NT level a great part of the problem derives from the presence of two anthropologies. However, it seems that cooperative research between exegetes, philosophers and anthropologists will help to make more coherent and more credible the relation between Jesus' resurrection and ours.—J.J.C.

819r. X. LÉON-DUFOUR, *Résurrection de Jésus et message pascal* [cf. NTA 16, p. 240].

C. JOURNET, "'Résurrection de Jésus et Message pascal.' Le livre de Xavier Léon-Dufour, S.J.," *NovVet* 46 (4, '71) 304-311.—The desire to translate the presence of the Risen One into a language accessible to the contemporary mentality leads to an anthropology that is philosophically and theologically disastrous. Between the theology the author thinks he can follow and the traditional theology there is fixed an abyss.—S.B.M.

820r. ———, *Idem*.

É. POUSSET, "Résurrection de Jésus et message pascal," *NouvRevThéol* 94 (1, '72) 95-107.—Notwithstanding agreement with the overall argument of the book, some points of criticism may be singled out concerning the analysis of language (the Jerusalem before/after scheme and the Galilee above/below scheme) and the apparition to Paul, but mainly concerning some fluid formulations about the body of Jesus Christ. But it is perhaps only the formulations and certainly not the faith or the profound theological conception that is questioned here.—S.B.M.

821r. ———, *Idem*.

C. SPICQ, *EspVie* 82 (5, '72) 76-79.—Summary. This is a work neither of exegesis nor of biblical theology but of literary criticism. If the paschal message is summed up in the event and the mystery of the resurrection, how understand the term "resurrection"? This is a hermeneutic essay on the language of faith. But it is doubtful whether our contemporaries will more easily understand the

resurrection in function of the author's new anthropology. We regret the author's failure in such a serious matter; but this happens even to the best intentioned.—S.B.M.

822r. W. MARXSEN, *The Resurrection of Jesus of Nazareth* [cf. *NTA* 15, p. 240; §§ 16-126r—127r].

A. J. HULTGREN, *Dialog* 11 (1, '72) 73-74.—Summary. Some critical questions must be addressed to M. (1) Did Paul make *no* claim to a decisive visionary experience? (2) Are Peter's faith and Paul's the *only* historical data we have? Are not the *claims* for seeing appearances also historical? (3) Does not 1 Cor 15:3-8, a pre-Pauline text, contradict M's claim that the doctrine of the resurrection is a "later development"? (4) M too readily harmonizes pre- and post-resurrection faith. The book is stimulating, nonetheless, and would serve well as a text for professional and student theologians.—S.E.S.

823. L. MORRIS, "On the Third Day," *ChristToday* 16 (10, '72) 490-492.

The evidence for the resurrection must not be discounted merely because it is not easily handled under the ordinary canons of historical criticism.

824. D. PATTE, "Proclamer la joyeuse nouvelle de la Résurrection," *Communion* 25 (4, '71) 51-66.

All the resurrection passages in the NT are, one way or another, proclamations of the resurrection. They are thus models for our own proclamation of the resurrection: inseparable from the cross, according to the Scriptures, the good news. This good news for Paul has a double basis: an event and the Scriptures. It is, moreover, dynamic and not static.—S.B.M.

825. E. H. PETERSON, "Resurrection Quartet," *ChristToday* 16 (13, '72) 596-598.

A brief exposition of the four Gospel accounts of the resurrection which stresses the distinctive features of each.

826. B. STEINSEIFER, "Der Ort der Erscheinungen des Auferstandenen. Zur Frage alter galiläischer Ostertraditionen," *ZeitNTWiss* 62 (3-4, '71) 232-265.

While Mt 28:9-10, Lk 24 and Jn 20 place the appearances of the risen Lord in Jerusalem and its environs, Mt 28:16-20 along with Mk 16:7 and Jn 21:1-14 place them in Galilee. H. Conzelmann's position that the Jerusalem tradition is more original is criticized for excessive emphasis on the "third day" dating and the absence of any "flight to Galilee" tradition, for failure to provide detailed tradition-history analyses of the Galilee texts, and for lack of attention paid to the theological tendency which draws events to Jerusalem. H. Grass's argument for Galilee as the more original locale involves unproved hypotheses regarding Mk 16:7 and the ending of the Gospel, dependence on the localizations provided for Mt 28:16-20 and Jn 21:1-14, and the questionable interpretation of Lk 24:34.

The remainder of the article deals with the texts cited in defense of the Galilee-hypothesis. Close analysis of Mt 28:16-17 reveals a number of elements best explained as redactional: the Eleven, the "disciples," the mountain, *proskynein* and *distazein*. Thus the Matthean localization in Galilee probably depends only on Mk 16:7 (= Mt 28:8). Mk 16:7 along with 14:28 is undoubtedly redactional, and the silence of the women in 16:8 (also redactional) implies that for Mark the disciples stayed in Jerusalem. Since recent studies have shown that Jn 21:1-14 did not originally have an Easter context but had to do with the revelation of Jesus, this text cannot be used to prove that the first appearances of the Risen Lord occurred in Galilee.—D.J.H.

827. J. I. VICENTINI, "La Resurrección de Jesús. Hermenéutica – Teología – Pastoral," *Stromata* 27 (2, '71) 239-293.

A review article of nine relatively recent books on the resurrection in three parts, discussing the hermeneutical, theological and pastoral problems. The article deals with the hermeneutical problems in Paul's witness in 1 Cor 15:3-5 and in the Gospel narratives of the empty tomb and the apparitions. [To be continued.] —S.B.M.

828. W. O. WALKER, JR., "Christian Origins and Resurrection Faith," *Journ Rel* 52 (1, '72) 41-55.

The present state of the question is first surveyed. Today many scholars believe that the empty-tomb tradition is without any basis in historical fact; furthermore, it has been argued that the apparitions were intended to legitimize the authority of certain leaders; and in primitive Christology the resurrection was conceived as Jesus' assumption into heaven, there to wait in a state of inactivity until the impending parousia, at which time he will be manifested as messiah or Son of Man. Given the general religious and theological milieu in which the followers of Jesus lived and thought, the birth both of the earlier and the later resurrection faith can best be accounted for by three factors at work in the life and experience of the first Christians—frustrated expectations (the kingdom had not come), pneumatic phenomena (prophecy, glossolalia, faith healing, visions, etc.) and scriptural exegesis (e.g. Acts 2:17-21, 25-28; Joel 2:28-32; Ps 16:8-11).—J.J.C.

829. H. WANSBROUGH, "Theological Trends: The Resurrection II," *Way* 12 (1, '72) 58-67; "The Resurrection III: The Johannine Statement," (2, '72) 142-148. [Cf. § 16-513.]

The Synoptic accounts of the resurrection of Jesus are examined in turn, revealing a central insistence upon the emptiness of the tomb. This core of the story cannot have been invented for apologetic reasons, since the story is so weak and the earliest Christian confessions agree that a visible figure is known after the resurrection.

In Jn the beloved disciple is central to the resurrection narrative, as he is to the rest of that Gospel's account of Jesus. Inserting him into the stories of

Jesus' post-resurrection appearances allows John to reiterate his central thesis, that sight is not required for faith. Another prominent theme is separation and return, e.g. in the appearance to Mary Magdalene. The triumph of the resurrection is for John a continuation of the triumph of the passion. R. E. Brown's recent commentary is cited to bring out other salient features of the Fourth Gospel's treatment of Jesus' resurrection.—J.W.D.

830r. U. WILCKENS, *Auferstehung* [cf. *NTA* 15, p. 123].

F. MUSSNER, *Die Auferstehung Jesu* [cf. *NTA* 14, p. 246].

K. WEISS, *TheolLitZeit* 96 (10, '71) 745-747.—The conclusions of both volumes are summarized. Wilckens's exegetical judgments, his historical conclusions and his theological judgments cannot always be followed. His treatment of the Jewish background to the notion of resurrection is not entirely satisfactory, nor is the historicity of cultic celebrations at the empty tomb established clearly. As for M's study, one does not need to be an existentialist to oppose this "*quid-pro-quo* ontology" and its scholastic setting of one authority against another, though the appearance of bibliographic comprehensiveness is artfully achieved.—J.W.D.

831. T. L. WILKINSON, "Resurrection and History," *VoxRef* 17 ('71) 2-17.

The resurrection of Jesus is often questioned because of a defective historical method infected by skepticism and a positivistic philosophy which claims that miracles are impossible and that history deals only with the data of science. Yet S. Neill has correctly noted that history often is concerned with the improbable and sometimes with what seems impossible. Another proposed objection is that, had Jesus truly risen from the dead, the fact would have been evident to all believers and unbelievers. However, the Scriptures do not show concern to provide incontrovertible arguments for unbelievers.

It is also stated that the word *ōphthē*, "appeared," indicates a mental phenomenon and not sensory perception. An examination of the use of the term does not confirm this interpretation, e.g., the appearance to more than 500 (1 Cor 15:6) was hardly a mere mental phenomenon. Finally it is argued that the resurrection body of Christians is purely spiritual and such also must have been Jesus' risen body. Paul, however, argues from the analogy of the seed which shows that there is a continuity between the seed and the resulting plant but that the seed is transformed (cf. 1 Cor 15:35-49). Once we accept the ideas of both continuity and transformation as true of Jesus' resurrection body, then apparent contradictions in the narratives are eliminated.—J.J.C.

832. D. W. WUERL, "The Risen Lord," *AmEcclRev* 166 (4, '72) 217-232.

The NT demonstrates clearly both the historicity and the necessity of Christ's physical resurrection as demanded by the incarnation.

Synoptics

833r. A. GABOURY, *La structure des évangiles synoptiques* [cf. *NTA* 15, p. 356; § 16-519r].

G. T. MONTAGUE, *CathBibQuart* 34 (1, '72) 76-78.—This reprise of G's thesis is a significant milestone in both Synoptic research and redaction-criticism. No future study on the Synoptic problem will be able to ignore it. The distinction between parts C (= constant tradition: Mt 14:1 ff.; Mk 6:14 ff. and Lk 9:7 ff.) and D (= difference in sequence: Mt 4:12—13:58; Mk 1:14—6:13 and Lk 4:14—9:6) on the basis of the order of the pericopes seems established beyond doubt. The section dealing with the formation of D is admittedly more hypothetical.—D.J.H.

834. E. LÓPEZ FERNÁNDEZ, "Nueva solución al problema sinóptico. La teoría de Antonio Gaboury: hipótesis, argumentos y crítica," *EstBib* 30 (3-4, '71) 313-343.

Detailed exposition of the Synoptic theory of A. Gaboury, *La structure des évangiles synoptiques* (1971). [To be continued.]

835r. L. GASTON, *No Stone on Another* [cf. *NTA* 15, p. 118; § 16-134r].

J. D. KINGSBURY, *CathBibQuart* 34 (2, '72) 216-217.—Summary. "The product of remarkably mature theological reflection on a host of difficult questions," G's book nonetheless can be criticized for perhaps a too uncritical adoption of H. Sahlin's reconstruction of Proto-Luke and an ascription to it of a theology that some (e.g. J. Jervell) would attribute rather to Lk. G does not discuss his criteria for determining the genuineness of logia ascribed to Jesus. It is also unfortunate that he could not respond to R. Pesch's study of Mk 13, since the two differ so radically in approach.—J.W.D.

836r. ———, *Idem*.

H. K. McARTHUR, "The Fall of Jerusalem as Key to the Gospels," *Interpretation* 26 (1, '72) 80-84.—The audacious, wide-ranging and labyrinthine character of the book should not discourage the reader from enjoying its many-splendored challenges to the conventional wisdom of NT scholarship. The two most decisive elements in G's overall presentation are his beliefs about proto-Luke and Jesus' use of "Son of Man." While the reviewer remains unconvinced on central issues, he "concedes that the cumulative argument is impressive and the conclusions proposed deserve further discussion in the light of Gaston's case."—D.J.H.

837. M. HENGEL, "Kerygma oder Geschichte? Zur Problematik einer falschen Alternative in der Synoptikerforschung aufgezeigt an Hand einiger neuer Monographien," *TheolQuart* 151 (4, '71) 323-336.

With the resurgence of interest in Synoptic research the question of kerygma or history is once more to the fore. From this standpoint five recent studies are

examined: K.-G. Reploh, *Markus—Lehrer der Gemeinde* (1969); K. Kertelge, *Die Wunder Jesu im Markusevangelium* (1970); J. Roloff, *Das Kerygma und der irdische Jesus* (1970); F. Schütz, *Der leidende Christus* (1969); D. Lührmann, *Die Redaktion der Logienquelle* (1969). The article concludes that the dilemma “kerygma or history” is fundamentally misleading. The fact that the Gospels were written on the basis of older Jesus tradition forces us to employ all historical means in a quest for the Jesus of history.—J.J.C.

838r. R. H. HIERS, *The Kingdom of God in the Synoptic Tradition* [cf. *NTA* 15, p. 239; § 16-135r].

L. E. KECK, *JournAmAcadRel* 39 (4, '71) 532-535.—The most significant part of the book is found in the first and last chapters where H criticizes the critics. Though expressed in broadsides, his argument is essentially on target; unfortunately, so brief a book precludes the sort of development which the charges merit. This kind of development would demand that one be able to state precisely how Jesus differs from John the Baptist and that one overcome the habitual theological antipathy to apocalyptic.—D.J.H.

839. R. JESKE, “Wisdom and the Future in the Teaching of Jesus,” *Dialog* 11 (2, '72) 108-117.

The formal categories of Jesus' teaching—parables, sayings, the Lord's Prayer—exhibit a structure which includes both wisdom and eschatological elements. The parables of Jesus qualify the apocalyptic tradition with a “wisdom reserve” set forth most clearly in the parables having a wise/foolish sequence (Mt 7:24-27/Lk 6:47-49; Mt 24:45-51/Lk 12:41-46; Mt 25:1-13). These parables suggest that speculation about future cosmic developments is futile and must give way before recognition of God's rule even now and man's integrating response to it.—D.J.H.

840. J. D. KINGSBURY, “The Parables of Jesus in Current Research,” *Dialog* 11 (2, '72) 101-107. [Cf. §§ 15-830; 16-470.]

A review of current research beginning with E. Fuchs reveals the trend toward a literary-critical, existentialist analysis of the parabolic speech of Jesus. The strengths of this approach are emphasis on language as determining human existence, fresh insight into the form and function of parabolic speech, personal involvement, and homiletic applicability. Among its weaknesses are the blanket rejection of allegorical traits, the dependence on the theological program of demythologization, the tendency to turn the parables into aesthetic objects which bear existential truths of a moralistic stripe, the negative assessment of tradition, and the preference for the historical Jesus over the resurrected Lord.—D.J.H.

841r. E. P. SANDERS, *The Tendencies of the Synoptic Tradition* [cf. *NTA* 13, p. 403; § 15-485r].

W. R. FARMER, *JournAmAcadRel* 39 (4, '71) 530-532.—S is in complete

command of his subject, thoroughly acquainted with the relevant secondary literature and effectively sensitive to the complexities involved. To demonstrate conclusively, as he does, that the form-critics have misled NT scholars in the matter of the tendencies of the Synoptic tradition is a major achievement.—D.J.H.

842. B. SCHILLING, "Die Frage nach der Entstehung der synoptischen Wundergeschichten in der deutschen neutestamentlichen Forschung," *SvenskExegArs* 35 ('70) 61-78.

German NT scholarship in the 20th century has been dominated by three approaches to the miracles in the Synoptic accounts of Jesus: (1) that which affirms that at least part of the miracle traditions are the product of eyewitness reports (G. Gloege, G. Dellings, F. Mussner); (2) the approach of Bultmann and his school; (3) the radically negative position typified by F. Buri. Each of these is presented in some detail. Finally, recent work of J. Schreiber, A. Suhl, G. Schille and F. Lentzen-Deis is discussed.—J.W.D.

Matthew

843. L. HARTMAN, "'Såsom det är skrivet'. Några reflexioner över citat som kommunikationsmedel i Matteusevangeliet" ["As it is written." Some Reflections on Citation as a Means of Communication in the Gospel of Matthew], *SvenskExegArs* 35 ('70) 33-43.

In dealing with the question of how the OT citations in Mt functioned as a medium between the author and his public, one can, in general, posit at least three reasons why one author will cite another: (1) he wishes to undergird his opinion with someone else's authority (e.g. Mt 4:14 ff. citing Isa 8:23 f.); (2) he wishes to make his text more elegant or striking by recourse to a well-turned formulation (e.g. Tit 1:12); or (3) he wishes to call forth a cluster of associations in his readers' minds by means of a cited text (e.g. Mk 12:1 ff., a parable which calls to mind the entire context of the Song of the Vineyard in Isa 5). Such usage presupposes that the author and his public have sufficient experience in common so that these various devices will not be lost to the reader. A number of examples from Mt are treated in detail, illustrating various ways in which OT citations are employed in that Gospel.—B.A.P.

844. U. LUZ, "Die Jünger im Matthäusevangelium," *ZeitNTWiss* 62 (3-4, '71) 141-171.

Matthew is not primarily concerned with identifying the disciples and the Twelve or with depicting them only as the companions of the historical Jesus. Rather he is anxious to show that they hear and understand Jesus' teaching and so provide a model or type for the Christian. In the miracle stories the disciples manifest "little faith" (a middle ground between perfect faith and unbelief) and share in the power of the Lord. By avoiding the term "apostle" and by equating the disciple with "brother" and "little one" (*mikros*) Matthew fosters the identification of the disciples with the members of his own community. In

Matthew's community *mathētēs* is an ecclesiological term. Throughout the Gospel but especially in 28:16-20, he tries to combine two perspectives: the disciple shares in the power of the Risen Lord and faithfully transmits the teaching of the earthly Jesus. While encouraging the reader to identify with the disciples, Matthew always tries to retain some connection with the historical Jesus. The occurrence of a concept of discipleship which is similar to Matthew's in the pre-Markan tradition, Acts 6:1 ff., Jn and Ignatius suggests that "disciples of Jesus" may have been a self-designation for the Jewish Christians of the Hellenistic world outside Jerusalem.—D.J.H.

845r. M. J. SUGGS, *Wisdom, Christology, and Law in Matthew's Gospel* [cf. *NTA* 15, pp. 122-123; §§ 16-529r—530r].

R. HAMERTON-KELLY, *JournAmAcadRel* 39 (4, '71) 528-530.—The volume is a model of scientific modesty and candor. S's ultimate finding with reference to Mt stands nearest to the emphases of W. D. Davies. The only reservation concerns the discussion of the Son of Man and particularly the use of *1 Enoch* to illuminate the relationship between Wisdom and Son of Man in Q. It may be useful to investigate Q's Son of Man in the light of the Hellenistic synagogue and Philo's notion of *anthrōpos*.—D.J.H.

846. G. DANIELI, "Storicità di Matteo I-II: Stato presente della discussione," *CahJos* 19 (1-4, '71) 53-61.

What we know of St. Joseph comes almost entirely from Mt's introductory chapters which, though necessary, are extremely difficult to use. The main difficulty, widespread enough in modern historiography, is aggravated in Gospel research and particularly in Mt 1—2. The influence of OT prophecy on certain particulars of the account is beyond question. But the historical intention of Matthew must be ascertained and the "essential nuclei" of his narrative viewed in the light of midrashic traditions, contemporary theological doctrines and popular beliefs. Thus the light cast on the infancy of Jesus is shed also on the greatness of Joseph in the plan of salvation. In his relation to the Savior, Joseph provides a necessary point of reference within that plan.—S.B.M.

847. [Mt 1—2] T. STRAMARE, "I sogni di S. Giuseppe," *CahJos* 19 (1-4, '71) 104-122.

In Joseph's dreams as recounted by Mt two facts must be distinguished: the dream as means of divine revelation, and the description of the dream in almost stereotyped language. The Evangelist uses more or less the same format to describe the event. There is a similarity with analogous accounts in the OT which would suggest the possibility of the existence of a literary genre of dreams and its use by Mt. Nevertheless, the fact that dreams communicate divine messages and that there are in the NT accounts of them not linked with the infancy narrative should make us extremely careful in designating the accounts of apparitions in dreams as "literary genres." The role assigned Joseph in the infancy narratives

included a share in the charism of prophecy. Throughout the Bible, such charism knows of the instrumentality of dreams which Matthew employs according to the requirements of his literary structure.—S.B.M.

848. E. RASCO, "El anuncio a José (Mt 1, 18-25)," *CahJos* 19 (1-4, '71) 84-103.

The new understanding of the context of the annunciation to Joseph (Mt 1:20b-21) stresses the profoundly Christological character of the passage, and, at the same time, greatly enhances the mission of Joseph who alone in the NT besides Jesus is called "Son of David." Today almost all the critics agree that Mt and Lk were independent of each other and without the intention of correcting or complementing one another. Their points of view were distinct; their theologies different. From this as also from their distinct sources arises the difference in their presentation. Mt 1—2 and Lk 1—2 are not arbitrary appendixes but essential parts of the *euaggelion*. But a look at the synopsis of W. G. Rushbrooke (1880) reveals impressive verbal contacts between the two. The central theme, moreover, of both revelations is the mystery of the virginal conception of Christ by the work of the Spirit. The content of the epiphany both in Mt and in Lk is above all Christological. Yet it is difficult to define precisely the sources used by Luke. Mt's version seems to have a more primitive character. Perhaps, at a certain moment in the development of the oral tradition and before its definitive fixing, Mt's tradition came in contact with the tradition we find in Lk.—S.B.M.

849. C. T. DAVIS, "Tradition and Redaction in Matthew 1:18-2:23," *JournBibLit* 90 (4, '71) 404-421.

An examination of the language and structure of Mt 1:18—2:23 reveals that these narratives are not a unified composition but contain two blocks of material giving evidence of a Matthean redaction of pre-Matthean tradition.

The tradition furnishing the basic substructure of Mt 1—2 is composed of four narrative units: (1) 1:18-21, 24-25; (2) 2:12 (in part), 9b, 11; (3) 2:13-15a; (4) 2:19-21. Each of these units follows a common narrative and linguistic pattern which varies only with regard to the special concern of that unit. Repetition is a chief characteristic of the narration. Circumstances and character description are minimized. In each unit the motif of divine guidance is central.

There is a carefully organized Matthean redactional structure, indicated most clearly by the integration of the quotations into the narration at 1:23; 2:6, 15b, 18 and 23b and the creation of narrative sections—2:1-2 (in part), 3-9a, 10, 12; 2:16-18 and 2:22-23—linking chapters 1—2 structurally and conceptually with the Gospel as a whole.—R.J.K.

850. A. A. SICARI, "'Ioseph Iustus' (Matteo 1,19): La storia dell'interpretazione e le nuove prospettive," *CahJos* 19 (1-4, '71) 62-83.

Scholars are almost agreed in defining the content of Mt 1—2 as exclusively Christological. We could perhaps say that if Jesus is the theological protagonist of these chapters then Joseph is the mediatorial protagonist. Here we wish to

discuss whether it was his doubt of Mary's virtue or the certainty of her greatness that moved Joseph "to send her away quietly" (1:19). A sufficiently exact synthesis of patristic interpretations of this verse was formulated by Pierre de Jean Olivi: Joseph was certain of Mary's unfaithfulness; was uncertain between this and her indisputable holiness; or was aware of the mystery and wanted to send her away "out of reverence." Modern criticism, however, underlines the mid-rashic character of the genealogy, the existential fact and the revelational aspect of Mt 1:18-21. Our own inquiry concentrates on the person of Joseph, on the totality of his "decision before God" rather than the individual decision vis-à-vis Mary. For Matthew Joseph is "just" because of his "genealogical role." He is just because he has a mission to accomplish and seeks to discover God's will. So *dikaïos* in v. 18 introduces the whole mission of this man chosen by God to be the intermediary of his gift.—S.B.M.

851. B. MARCONCINI, "Tradizione e redazione in Mt. 3,1-12," *RivistBib* 19 (2, '71) 165-186.

There is need to consider the preaching of John the Baptist at three levels: oral tradition, writing and history.

Mt 3:1-12, probably the oldest of the narratives in the four Gospels, affords a good base for such a comprehensive study. There is a conscious attempt at a literary—one might say a poetic—composition. It is impregnated with OT diction and concepts. It is divided into three symmetrical pericopes: positive, vv. 1-6; negative, vv. 7-9; positive, vv. 10-12 (aba). V. 11d has been interpreted up to recent times as referring to Christian baptism; lately we have a whole spectrum of interpretations based on a fundamental one, namely the great personification pre-announced by the prophets, as a preparation for one's participation in the kingdom of heaven. John the Baptist for Matthew is a bridge between the OT and the NT. In Mt 3:7-12 one finds elements which are Matthew's own and others drawn from oral tradition (vv. 7-9, 10-12). It is very difficult to analyze v. 11 into its basic elements. V. 11a and 11d existed independently in oral tradition; the rest is an addition by Matthew, who put into relief the superiority of Christ and his baptism with respect to John and his baptism. Vv. 1-6 are mostly insertions by the Evangelist, who wanted to present the Baptist, a figure definitely of the old time but influenced by the new era characterized by the radical transformation of the Spirit.—C.S.

Mt 3:13-17, cf. § 16-872r.

Mt 4:1-11, cf. §§ 16-873—874.

852. [Mt 5:1-10] P. HINNEBUSCH, "The Messianic Meaning of the Beatitudes," *BibToday* 59 ('72) 707-717.

The basic meaning of the Beatitudes, against the OT background of their vocabulary, is a messianic one. They all express the one relationship of man to God—what it means for the kingdom of God to be present already in the world.

The messianic significance is fundamental for the later spiritual understanding of the Beatitudes in the church. It is expounded here for the Matthean version of them, especially in relation to the whole message of Mt.—G.W.M.

853. L. SABOURIN, "The Divorce Clauses (Mt 5:32; 19:9)," *BibTheolBull* 2 (1, '72) 80-86.

A survey of recent writing on the famous Matthean exceptive clauses shows a growing trend among some Catholic authors to interpret the verses in their most apparent sense, as indicating a true exception to the basic dominical principle of the indissolubility of marriage. The patristic tradition of interpretation does not solve the problem of the modern church because it is not uniformly opposed to remarriage.—G.W.M.

- 854r. [Mt 6:9-13] J. CARMIGNAC, *Recherches sur le "Notre Père"* [cf. *NTA* 14, p. 244; § 16-466r].

L. LELOIR, *RevHistEccl* 66 (2, '71) 553-556.—It is unfortunate that C links his theory of a primitive Hebrew version of the prayer to the hypothesis of a primitive Hebrew version of Mt. His excellent knowledge of Qumran serves him well in his reconstruction, however. His French translation of the first part of the prayer is good, that of the second part somewhat problematic. Though complicated with its three translations and rather heavy with its vast documentation, the work is valuable.—G.W.M.

- 855r. ———, *Idem*.

J. SWETNAM, "'Hallowed Be Thy Name,'" *Biblica* 52 (4, '72) 556-563.—This work is clearly a labor of love. C is always saying something reasonable, even though at times the reader may not be inclined to agree. If we assume a relation between Ezek 36:20-25 and the first petition ("hallowed be thy name"), this petition would then seem to have a connection with baptism: God's name is sanctified by God's own initiative in a rite involving the sprinkling of pure water on his people. Several texts in Heb (10:19-22; 9:13-14; 12:14) are appropriate parallels to establish the connection between "sanctifying" and baptism.—D.J.H.

856. G. SCHWARZ, "Matthäus vii 6a. Emendation und Rückübersetzung," *Nov Test* 14 (1, '72) 18-25.

J. Jeremias' retroversion of Mt 7:6a can be improved. The original Aramaic probably had: *lā' tihbûn qaddîšêkôn l^ekalbayyā'/w^elā' tirmûn marg^elêkôn lahăzî-rayyā'*. This version has two four-beat lines held together with alliteration and rhyme. The translation would be: "Don't put your rings on dogs, and don't hang your pearls on swine." In reply to a question from young female disciples about the use of jewelry, Jesus leaves the final decision to the women themselves. He asks only that they do not misuse it.—D.J.H.

857. [Mt 8:1—9:34] F. DE JONG, "Enkele Hoofdstukken Matthéüs" [Some Chapters of Matthew], *Ministerium* 6 (2, '72) 33-40.

A brief description of the structure of Mt 8:1—9:34 with particular attention to its concentric character.

858. D. ZELLER, "Das Logion Mt 8, 11f / Lk 13, 28f und das Motiv der 'Völkerwallfahrt' (Schluss)," *BibZeit* 16 (1, '72) 84-93. [Cf. § 16-535.]

The logion is in form a prophetic saying but its content goes beyond traditional judgment on Israel expressed in threat-words. Juxtaposition of "many" and the Jews has one point—to display the rejection of Israel and her replacement with Gentiles as participants in the eschatological banquet. Origin of the saying is difficult to determine, and it is necessary to distinguish between the material content of Q and the various stages in its transmission. For Greek users of Q who were open to the Gentile mission Mt 8:11 would say: To the Gentiles, in place of historical Israel, Jesus promised fellowship with the fathers in the kingdom of God.—F.W.D.

859. [Mt 8:12] B. SCHWANK, "'Dort wird Heulen und Zähneknirschen sein,'" *BibZeit* 16 (1, '72) 121-122.

Mt 8:12 and Lk 13:28 seem to be the oldest form of the saying, which expresses self-remembrance of the outsiders.—F.W.D.

860. J. RADERMAKERS, "La Mission, engagement radical. Une lecture de Mt 10," *NouvRevThéol* 93 (10, '71) 1072-85.

By showing the dynamic structure of Mt 10, the article proposes to examine its major themes and to sketch their theological significance. Concentrically structured, the discourse in Mt 10 shows that the mission of the disciples has three essential characteristics: universality, gratuity and the eschatological radicality of the mission. These characteristics are organically linked and constitute an apostolic investiture as well as a mission. The discourse itself is also a new invitation to the ecclesial community as a group of apostles to receive the Word and to shoulder the responsibility of the kingdom.—S.B.M.

861. M. CONTI, "Fondamenti biblici della povertà nel ministero apostolico (Mt. 10, 9-10)," *Antonianum* 46 (4, '71) 393-426.

From these verses one may conclude: (1) Christ and his disciples in their apostolic ministry did not seek merely spiritual poverty, i.e. detachment from worldly goods, but laid down abdication of possessions as an essential condition for discipleship. (2) Since they had given up all possessions and had the duty of giving gratuitously what they had gratuitously received, poverty became an essential feature of every true apostle and should be manifest in his life. (3) The reward for their labors is limited to food and clothing, and this is due not from justice but from the fidelity of God's promise. (4) Jesus and his disciples

had a purse to provide for their needs and to assist the poor; so also the church has her purse, her money, to provide for cult and ministers and to aid the poor. (5) The norms for the proper use of this money are found in Scripture and the Fathers, and the fitting use of this purse undoubtedly has ecclesial and evangelic value.—J.J.C.

Mt 13:42, 50, cf. § 16-859.

862. T. LOVISON, "La pericopa della Cananea Mt. 15,21-28," *RivistBib* 19 (3, '71) 273-305.

The pericope Mt 15:21-28 is commonly held to derive from Mk 7:21-30 and another source which would explain the divergences between the two. Others hold that its source is an independent oral tradition and others that it is exclusively dependent on Mk. The last opinion is the most probable in view of these parallels: Mt 15:21/Mk 7:24; Mt 15:25a/Mk 7:25; Mt 15:22c/Mk 7:25a; Mt 15:26-27/Mk 7:27-28; Mt 15:28ab/Mk 7:29; Mt 15:28c/Mk 7:30. Divergences are due to Matthew's own style and his theological point of view, making necessary a number of insertions or modifications by the Evangelist himself. In other words Matthew elaborated the text of Mk. He was under the influence of the catechetical problem of his day, namely the priority of the Jews in the plan of salvation. Jesus is the healer in virtue of his title Son of David, a strongly messianic title; thus the Gentiles also participate in their own way in the messianic blessings. This emphasizes the "missionary" slant of the first Gospel. The Gentiles can share in these blessings through faith.—C.S.

863r. [Mt 17:22—18:35] W. G. THOMPSON, *Matthew's Advice to a Divided Community* [cf. *NTA* 15, pp. 242-243].

W. P. WINK, *CathBibQuart* 34 (1, '72) 122-124.—Among the best features are the excellent treatment of Mt 18:19-20 in its context, the observation that Mt 18 deals with proverbial wisdom-teaching, and the discussion of the temple-tax pericope. By not describing the divided community in detail T may have limited himself too severely. Also, one of the serious dangers facing redaction-criticism is that it threatens to become overweighted with methodology. "The texts T. studies are simply smothered. When he is finished, almost nothing organic or vital survives. This is not wholly his fault but that of an entire discipline, an entire milieu."—D.J.H.

Mt 19:9, cf. § 16-853.

Mt 21:1-9, cf. § 16-886.

864. A. FRENZ, "Mt XXI 5.7," *NovTest* 13 (4, '71) 259-260.

The descriptions of the other Evangelists border on the miraculous, for it is impossible that an unbroken (and unweaned, according to Jn 12:14) colt would be used for such a procession. However, the colt would certainly behave better if it were accompanied by its mother. "What prevents us from taking Matthew's

description as the original one, since prophecy corresponds to every-day life in it?"—D.J.H.

865. [Mt 21:28-32] J. D. M. DERRETT, "The Parable of the Two Sons," *Stud Theol* 25 (2, '71) 109-116.

We may begin with the position that only one form of Mt 21:28-32 is authentic and that the variations we find are deliberate changes. The basic problem concerns the response and subsequent activity of the two sons (presumably the first son is the older), and the application of these two images in v. 32. The correct text reads, in regard to the first son: "'Yes sir,' and he did not go." The second son: "'I do not want to'; later, repenting, he went." Since both sons live in relation to their father, and share an acceptance of obedience, we could express their verbal response and subsequent activity this way: first son, acceptance + acceptance + refusal; second son, acceptance + refusal + repentance. The Textus Receptus and the translations dependent upon it reverse the response and actions of the two sons. This may have arisen from a desire to have the order in which the sons are mentioned correspond to the order in the application, beginning from the supposition that John the Baptist plays the role of "the father." However, such a schema misunderstands Asian psychology and the shock effect intended by the parable which places the older and ultimately disobedient son *after* (v. 31) the younger one.—F.M.

Mt 21:33-46, cf. § 16-887.

Mt 22:13, cf. § 16-859.

Mt 23:14, cf. § 16-888.

866. [Mt 24:32-51] J. F. WALVOORD, "Christ's Olivet Discourse on the Time of the End. How Near Is The Lord's Return?" *BiblSac* 129 (513, '72) 20-32.

The commentary treats the passage verse by verse, pointing out the uncertainty of the time of the Lord's return and showing how the illustrations emphasize the necessity of being always prepared to meet him.—J.J.C.

Mt 24:51, cf. § 16-859.

Mt 25:30, cf. § 16-859.

867. M. MEES, "Die Bezeugung von Mt. 26,20-40 auf Papyrus (P⁶⁴, P⁵³, P⁴⁵, P³⁷) und ihre Bedeutung," *Augustinianum* 11 (2, '71) 409-431.

Though these four papyri, running from *ca.* 200-400, are too different to be from a single source, they exhibit the same methodology as found later in B and S. They attempt to bring out the meaning of the text by changing the order of words slightly or by adding or omitting a word or two. For example, in Mt 26:20-25 emphasis is placed on the disciples by adding *mathētōn* in v. 20 and by dropping *autō heis* and leaving only *hekastos* in v. 22. In the account of the Lord's Supper, these MSS have a definite article where needed, before *the* cup, but not

before bread, since Jesus took and *broke* bread. This bespeaks attention to realistic detail. In the words over the cup (v. 28) some texts refer to the *New* Covenant but our MSS have only covenant, with an implied comparison with the *OT* sprinkling of blood. Many other examples are given.—A.J.S.

Mark

868. T. L. BUDESHEIM, "Jesus and the Disciples in Conflict with Judaism," *ZeitNTWiss* 62 (3-4, '71) 190-209.

Mk 2:1-12 presents a redactional situation in which an apophthegmatic section primarily concerned with forgiveness has been inserted into a healing narrative concerned with the faith of the four friends. Since neither the priests nor the Jewish tradition about the messiah made any claim to forgive sins, the redactor is depicting Jesus' personal greatness as exceeding that of the Jewish tradition. The inclusion of *eis martyrion autois* in 1:44 implies a judgment and rejection of the priests and the cultic tradition they represent. On the other hand, in 1:40-45 by healing the leper and pronouncing him clean Jesus appropriates the powers and rights of the priests and the Law. In the healing of the man with the unclean spirit (1:21-28) what is stressed is how Jesus taught in stark contrast to the teachers of official Judaism. Throughout the controversy stories (chaps. 2—3, 7, 10—12) Jesus as *theios anēr* is responsible for the break with the Jewish tradition. Furthermore, at several points in these stories there is a conscious effort to include the disciples in this aspect of Jesus' work. Analysis of 9:14, 16 (which are clearly editorial) leads "us to posit as one of the redactor's *desiderata* in editing the tradition the exaltation of the disciples in the tradition to the honor of *theioi andres*." Thus the redactor and his community wage war not only against Christian heretics but also against the Jewish tradition.—D.J.H.

869. F. NEIRYNCK, "Duality in Mark," *EphTheolLouv* 47 (3-4, '71) 394-463.

In this supplement to an earlier structural presentation of Mk in Greek [§ 16-167] instances of 30 types of duplication are printed (plus an index of the passages, compiled by F. Van Segbroeck). The significance of this stylistic phenomenon will be taken up in a forthcoming article.—J.W.D.

870. L. F. RIVERA, "¿Escribió Marcos para nuestro tiempo?" *RevistBíb* 33 (3, '71) 195-224.

An application of the modern methods of biblical investigation to the Gospel of Mark in its introduction and two principal parts, the revelation of the *Libertador* (1:2—8:30) and the Son of Man in his passion-resurrection ministry (3:31—16:8), shows that as *Libertador* (Mk 8:29) Jesus teaches the way of solidarity and dialogue. He is the "servant" who genuinely liberates man from servitude and alienation. Jesus is not a political leader but he certainly liberates men enslaved in the *polis* and strangled by social and economic ties. The revelation of the Son of Man in the passion-resurrection teaches us that there is no victory

without renunciation, no peace and security without risk and struggle. [A short list of recent articles on Mk is appended to the article.]—S.B.M.

871. R. BUTTERWORTH, "The Composition of Mark 1-12," *HeythJourn* 13 (1, '72) 5-26.

Mk 1:14—12:44 has six sections: A = 1:14-45; B = 2:1—3:6; C = 3:7—5:43; D = 6:1—8:26; E = 8:27—10:52; F = 11:1—12:44. Each section has four parts: (1) some kind of expression is given to the status or authority of Jesus; (2) a call to some kind or degree of discipleship is made by Jesus; (3) various reactions to Jesus are described, which have primarily to do with misunderstanding Jesus in some way; (4) a healing episode is described, and faith in Jesus has much to do with the efficacy of the cure or cures.

The underlying theme in these sections is discipleship which is developed by steady deepening (sections A to E) and by contrast (section F) from the following of Jesus to association, intimacy, cooperation and imitative participation with Jesus in his service of suffering and dying for men as Son of Man. Discipleship must be based on faith in Jesus which alone is that understanding which sees the truth of Jesus.

Each of the six sections has its own "title" of Jesus which is related to the different aspects of discipleship in each section. The Prologue (1:1-13) functions as a kind of overture in which several main titles which are to figure in some of the subsequent sections are first introduced. Thus, Mk 1:1—12:44 is a very early treatise on discipleship.—R.J.K.

- 872r. [Mk 1:9-11] F. LENTZEN-DEIS, *Die Taufe Jesu nach den Synoptikern* [cf. *NTA* 15, p. 357].

R. KUGELMAN, *CathBibQuart* 34 (2, '72) 227-229.—Chapter-by-chapter summary. "This reviewer thinks L. has made a strong case for his thesis that the primitive baptismal narrative was modeled on the *Deute-Vision* of the Targums. He finds his application of the dove to Israel very questionable."—J.W.D.

873. [Mk 1:12-13] J. P. COMISKEY, "Begone, Satan!" *BibToday* 58 ('72) 620-626.

An exposition of the nature and origin of the temptation narratives with special attention to the relation of Christ to Israel and to Satan and the relation of the temptations to the ministry of Jesus.

874. [Mk 1:12-13] J. A. KIRK, "The Messianic Role of Jesus and the Temptation Narrative: A Contemporary Perspective," *EvangQuart* 44 (1, '72) 11-29.

Current research on Jesus' social and political attitudes has been afflicted with more than one kind of eisegesis. Sober exegesis might well begin with the temptation narratives, since the desert was the expected place of revolutionary ferment and since the temptations are placed immediately after the baptism,

with all its overtones of messianic inauguration. The first temptation, when examined in detail, emerges as a clear attempt to divert Jesus' messiahship into the channels already established by contemporary movements in Palestine. [To be continued.]—J.W.D.

875. A. J. HULTGREN, "The Formation of the Sabbath Pericope in Mark 2:23-28," *JournBibLit* 91 (1, '72) 38-43.

Mk 2:23-28 developed in two stages. First, to the free-floating dominical saying of 2:27, which could be an authentic saying of Jesus, the material in 2:23-24 was added as a setting. The presence of the Pharisees and their criticism of the disciples suggests that this was used by the Palestinian church as a response to the Pharisees who criticized the church for failing to observe the Sabbath casuistry. In the second stage 2:25-26, 28 was added. Now the conflict-story has been developed Christologically; it is Jesus as the exalted Son of Man to whom appeal is made—Jesus who as Son of Man is lord of the Sabbath. Freedom of conduct has been tempered by the realization that the Son of Man, not any man, is lord of the Sabbath; even his infractions, like those of David, were determined by human need.—D.J.H.

876. C. ARGENTI, "A Meditation on Mark 5:1-20," *EcumRev* 23 (4, '71) 398-408.

NT Christian faith includes belief in demonic and spiritual powers; so does the faith of the Greek Fathers. We learn the significance of the life-long struggle against evil and the power of life given through the Christ.—W.G.D.

877. [Mk 5:1-20] M. DE MELLO, "The Gerasene Demoniac. The Power of Jesus Confronts the Power of Satan," *EcumRev* 23 (4, '71) 409-418.

The power of the Holy Spirit can overcome the power of Satan today as is shown in the text.—W.G.D.

878. [Mk 5:1-20] R. PESCH, "The Markan Version of the Healing of the Gerasene Demoniac," *EcumRev* 23 (4, '71) 349-376.

Critical historical scholarship discloses three strata of material, all prior to Mark's use of this as one of several linked miracle stories. Typical Greco-Roman exorcism format is expanded here by inclusion of the exorcism ritual and by developing references (the swine). It becomes a story of Jesus' power over Gentile powers as well as a missionary legend—which emphasis is stressed even more by Matthew and Luke. Comparative materials are given, and the seams or joins of the layers analyzed.—W.G.D.

879. J. STAROBINSKI, "An Essay in Literary Analysis — Mark 5:1-20," *EcumRev* 23 (4, '71) 377-397.

Attempting a purely literary interpretation, the text is considered as a self-

contained piece of discourse with its own temporal horizons. Analysis of the internal structure discloses the frequent use of contrasts as the effective narrative technique. The text is also structured (like the Gospel of Mark) in such a way that the reader is made a responding disciple. Allegorical and typological readings can disclose the universal dimension and the correspondence between prophecy and fulfillment.—W.G.D.

880. [Mk 6:30-44; 8:1-9] T. SURIANO, "Eucharist Reveals Jesus: The Multiplication of the Loaves," *BibToday* 58 ('72) 642-651.

The Markan accounts of the multiplication of the loaves portray Jesus as the long-awaited messiah, the shepherd messiah, the universal messiah. But though the stories are primarily Christological, they contain unmistakable Eucharistic coloring. The latter serves, however, not for its own sake, but to accent the three Christological emphases.—G.W.M.

881. [Mk 6:30—8:21] F. C. SYNGE, "Common Bread. The Craftsmanship of a Theologian," *Theology* 75 (621, '72) 131-135.

This section of Mk is a conscious grouping by the Evangelist of two-stage enlightenments; full understanding is possible only after Jesus' resurrection and ascension. The word *artos* is repeated throughout the section, whose theme is that the bread Christ gives is unrestricted, available to Gentiles as well as to Jews, an insistence that bears the marks of primitive controversy in the church and that has something to say to the modern situation as well.—J.W.D.

882. S. M. REYNOLDS, "A Note on Dr. Hengel's Interpretation of *pygmē* in Mark 7:3," *ZeitNTWiss* 62 (3-4, '71) 295-296. [Cf. § 14-870.]

The form *pygmē* is properly dative of respect meaning "with cupped hand" and refers to the hand on which the water is poured from a vessel. Even if *pygmē* meant "handful" (as Hengel argues) and even if we accept it as instrumental dative, to use it without a word for "water" would be obscure. The expression *draki hydatos* would have been used rather than *pygmē*.—D.J.H.

883. I. RABINOWITZ, "*Ephphatha* (Mark 7:34): Certainly Hebrew, Not Aramaic," *JournSemStud* 16 (2, '71) 151-156.

There are "no valid philological grounds for affirming, and there is every valid reason to deny," that *ephphatha* can represent an Aramaic form. The transliteration can only represent the Hebrew niphal masculine imperative of *pth*. This would require the revision of such a theory as T. W. Manson's that Jesus used Aramaic exclusively. The question of how Mk came to be produced is also affected. The presence of transliteration from both Aramaic (5:41) and Hebrew (7:34) is strongly suggestive that "written sources in both these languages are behind the Greek text of the Gospel."—S.B.M.

Mk 8:1-9, cf. § 16-880.

884. C. J. REEDY, "Mk 8:31—11:10 and the Gospel Ending. A Redaction Study," *CathBibQuart* 34 (2, '72) 188-197.

The suffering Son of Man passion-resurrection predictions (Mk 8:31; 9:9-13; 9:31; 10:33-34) occur in a tightly knit unit (8:31—11:10) in which Mark's *theologia crucis* is most evident. Geographically, Mark has placed the predictions in the context of the journey to Jerusalem. The content of the predictions evokes the main events of the passion narrative that occur in this city. Each prediction appears as part of a broader pattern: (1) passion prediction, (2) discipleship saying, motivated by misunderstanding or fear, (3) an allusion to Jesus as possessing messianic authority. Discovery of this pattern suggests that the original Markan Gospel went beyond the passion-resurrection narrative and included scenes depicting the risen Jesus teaching his disciples the nature of true discipleship and openly displaying his messianic authority.—D.J.H.

885. B. SCHALLER, "'Commits adultery with her', not 'against her', Mk 10:11," *ExpTimes* 83 (4, '72) 107-108.

The purpose of this article is to bring forward new evidence in favor of N. Turner's proposal to consider *moichatai ep' autēn* with reference to the second woman. Examples where "commit adultery with" is expressed by similar constructions are *Acts of Thomas* 56 (*eis*) and *Apostolic Constitutions* I, 3 (*epi*), both of which, though late, do not depend on Mk. Aramaic and especially Syriac writings provide sufficient evidence for showing the uses in all three places to be Aramaisms. Translating Mk 10:11 as Turner suggested fits the preceding conditional clause and gives a clear meaning to the logion.—S.B.M.

886. [Mk 11:1-10] J. D. M. DERRETT, "Law in the New Testament: the Palm Sunday colt," *NovTest* 13 (4, '71) 241-258.

The right to impress (*aggareia*) was a royal right. Since the disciples thought of Jesus as the Son of David, they would not hesitate to execute an order by their master to impress an animal for his personal transport when he deemed it necessary. Because of the possibility of contamination and because of dignity a true king would not choose an animal which had been ridden before. Mk 11:4-6 shows that the action is also a borrowing (rather than a hiring) in full accord with Jewish Law. The disciples borrow the ass on Jesus' behalf and assume liability immediately. Just as a great borrowing from the Egyptians took place before the exodus, so it is appropriate that a ceremonial borrowing take place before the redemption which Jesus is about to set into operation. The doubling of animals in Mt 21:2 does not have its origin in Matthew's over-literal reading of Zech 9:9, but stems from reading the text in concert with Gen 49: one animal is Issachar (49:14) and the other is the colt tied to the vine (49:11). According to Jn 12:12-19 (not necessarily an independent tradition) the act is an impressing and possibly also a borrowing.—D.J.H.

887. [Mk 12:1-12] J. D. CROSSAN, "The Parable of the Wicked Husbandmen," *JournBibLit* 90 (4, '71) 451-465.

The purpose of this article is (1) to establish the earliest form of the story, (2) to argue that this earliest form is better read as a parable than as an allegory, and (3) to suggest the meaning of the parable on the lips of the historical Jesus.

(1) and (2). The tradition's earliest stage, found in *Gospel of Thomas*, logia 65-66, is neither Synoptic allegory nor Gnostic example-story but parable. And this functional form, distinctive of Jesus' teaching activity over against that of contemporary Judaism and the early church, drives toward participation rather than information. It seeks so to articulate the speaker's experience as to draw the hearer into a like encounter.

(3). One of the major themes of Jesus' parables is the crisis in which his hearers stand and the necessity that they recognize it, decide about it and act appropriately. The parable of the historical Jesus stands as a deliberately shocking story of some people who recognized their situation, saw their opportunity and acted resolutely upon it.—R.J.K.

888. [Mk 12:40] J. D. M. DERRETT, "'Eating up the Houses of Widows': Jesus's Comment on Lawyers?" *NovTest* 14 (1, '72) 1-9.

Property (*oikia*) had very frequently to be entrusted to an *epitropos* (taken over into Hebrew as a technical term) who was guardian, custodian, manager and trustee all in one. While his remuneration depended on the will of the former owner or the practice of the court, in all cases he could claim his own expenses. No doubt a common way of paying was to allow the *epitropos* a percentage of the income of the estate. Since no one would be appointed unless he had a reputation for piety, it makes perfect sense that men skilled in legal matters should take care to be seen at prayer. The word *prophasis* must then mean "true reason." Jesus warns them that they will receive fitting punishment from the higher court. Such an interpretation leads to the following translation: "Those that 'eat away' the estates of widows, and, with such an end in view, indulge in lengthy prayers: they shall suffer a heavier sentence." Parallels can be found in *Assumption of Moses* 7:6-7 and *Psalms of Solomon* 4:11-13.—D.J.H.

889r. [Mk 14—15] E. LINNEMANN, *Studien zur Passionsgeschichte*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 102 (Göttingen: Vandenhoeck & Ruprecht, 1970), 187 pp.

P. H. REARDON, *CathBibQuart* 34 (1, '72) 86-87.—The arguments against the existence of a pre-Markan passion narrative are convincing. Also valuable are the analyses along the lines of inter-Synoptic redaction-criticism and the concentration on careful literary criticism. However, the author's critical principle that simplicity of theme points to originality seems gratuitous. It gives L the ability to formulate all sorts of interesting reconstructions, but nothing is really proved.—D.J.H.

890. J. A. DVOŘÁČEK, "Vom Leiden Gottes. Markus 15,29-34," *CommViat* 14 (4, '71) 231-252.

The death of Jesus seemed to his contemporaries to stamp him indubitably as pseudo-messiah. The reply of believers has ever been that it is just here, in his passion and death, that our salvation rests. The NT itself provides no systematic explanation for Golgotha, but the later church has developed full-blown theories of the atonement, perhaps the most popular of which (at least in the West) has been Anselm's notion of satisfaction. The Heidelberg Catechism provides perhaps the classic formulation of this doctrine, one whose influence is very much alive in so modern a theologian as Bonhoeffer. But is it really satisfactory?

The unanimous witness of the NT is that Jesus Christ is the single path to God, for the Father and the Son are one. His is the lordship of service (Lk 22:25 ff.; Mk 10:42 ff.). This same identity and character must be true of the crucified one as well. A serious, thoroughgoing affirmation of this proposition implies that it is God who suffers on the cross, just as it is God who loves us in Jesus. This is the key to the attendant doctrine of the new creation as well. —J.W.D.

Luke

891. C. ANGELINI, "Portrait de saint Luc," *ÉtudFranc* 22 (61, '72) 89-93.

Luke was a physician; but was he a painter? He was, if not of the Madonna(s) attributed to him, then certainly a literary painter with a pen rather than a brush.—S.B.M.

892. A. DENAUX, "Het Lucasevangelie: traditiesgeschiedenis en opbouw" [The Gospel of Luke: History of the Tradition and Structure], *Collationes* 18 (1, '72) 3-25.

Luke himself does not say who are the *polloi* who have undertaken before him the task of compiling a narrative (Lk 1:1). The analysis of the Gospel, however, makes it possible to distinguish three kinds of materials as his sources: Mk, Q and *Sondergut*. The canvas of Mk has been the basis of Luke's own narrative; Luke respects the order of Mk but omits two major sections of it and, at the end, in chaps. 21 and 22—24, he edits and rewrites this source more freely. One can admit that Luke has preserved the order of Q also; he puts its materials together in two main sections: 6:20—8:3 and 9:51—18:14. Almost half of the Lukan Gospel is *Sondergut*. Certain units of this source may have a written prehistory but others can easily go back to oral tradition, and the redactional, creative activity of Luke seems to have been considerable in a great many of the *Sondergut*-texts.

Can we detect the structure of Lk with the help of one criterion alone? Is it a chronological or a geographical one? Is it Luke's alternative use of the sources, or do theological themes command the structure? It seems best to take account of the literary devices of the redactor and to accept a twofold division.

After the infancy stories of 1—2 we have in the texts of 3:1—9:50 Jesus' messianic appearance through the whole of Judea, and in 9:51—24:53 the way of Jesus toward his "assumption." The purposeful going up to Jerusalem, the tension persisting until the bitter end, and the contrast to this end effected by the "assumption"-theme, which functions as an inclusion (cf. 9:51 and 24:51), make of this second part a meaningful whole. The characteristics of the structure and its main subdivisions are listed and concisely discussed.—J.L.

893. J. J. NAVONE, "The Journey Theme in Luke—Acts," *BibToday* 58 ('72) 616-619.

The common biblical theme of the journey is adapted theologically in both Lk and Acts as a dominant theme including both specific minor journeys and the major ones of Jesus to Jerusalem and Paul to Rome.—G.W.M.

894. H. RIESENFELD, "Omvändelse i Lukasevangeliet" [Repentance in the Gospel of Luke], *SvenskExegÅrs* 35 ('70) 44-60.

In the LXX *metanoein* is equivalent to Hebrew *niham* ("be sorry"), and *epistrephein* renders Hebrew *šûb* ("turn"). But in later Greek-speaking Judaism *metanoein* is used as equivalent to *šûb* and is therefore synonymous with *epistrephein*. The concept of repentance comes to be used more frequently in Judaism with reference to the individual and his psychology. In the NT it appears more frequently in the Gospels than in the Epistles, and in Lk more frequently than in the other Gospels. Lk provides examples of how Jesus used prophetic texts dealing with the repentance of Israel and applied the concept to his individual hearers. E.g., the Parable of the Prodigal Son in Lk 15 is modelled upon Jer 31, that of the lost sheep upon Ezek 34 (cf. Jer 31:10). Luke's interest in the expanding Gentile mission accounts for his preserving this material, in contrast to Matthew, who is more interested in the consolidation of the Christian community.—B.A.P.

- 895r. T. SCHRAMM, *Der Markus-Stoff bei Lukas* [cf. *NTA* 16, p. 242].

R. H. FULLER, *TheolStud* 33 (1, '72) 136-137.—If S is right in demonstrating that Luke used a *Nebenquelle* for many "Markan" pericopes (and he does seem to be correct in this), then the recent redactional work on Lk will require extensive revision. Since these pericopes would now have a double attestation (Mk and the other source), many would then have at least a pre-Hellenistic origin, even if they are not authentic to Jesus. Finally, S would have rendered unnecessary any further flirtation with the Griesbach hypothesis.—D.J.H.

Luke, cf. § 16-777.

896. [Lk 2:7, 12, 16] J. D. M. DERRETT, "The Manger: Ritual Law and Soteriology," *Theology* 74 (618, '71) 566-571.

By his threefold mention of it (Lk 2:7, 12, 16) Luke evidently intends to make the manger prominent in the nativity story. A knowledge of Jewish

midrash helps us to discover in the passage allusions to the fall of Adam, the birth of Moses and the essential and perpetual purity of the Holy Spirit.—J.J.C.

Lk 3:21-22, cf. § 16-872r.

Lk 4:1-13, cf. §§ 16-873—874.

897. [Lk 4:16-30] P. TRUDINGER, "New Meanings for Old," *BibToday* 58 ('72) 632-634.

The Lukan story of Jesus' visit to the Nazareth synagogue provides an excellent illustration of the early church's varied and subtle use of the OT.

Lk 11:2-4, cf. §§ 16-854r—855r.

Lk 13:28, cf. § 16-859.

Lk 13:28-29, cf. § 16-858.

898. J. JEREMIAS, "Tradition und Redaktion in Lukas 15," *ZeitNTWiss* 62 (3-4, '71) 172-189.

Of the ten "distinctively Lukan traits" in 15:24c-32 isolated by J. T. Sanders [§ 14-187] only the phrase *epynthaneto ti an eiē tauta* in 15:26 can be defended. Detailed examination of 15:11-32 shows that the Parable of the Prodigal Son has been worked over by the Evangelist on only a few stylistic points. Neither the hypothesis that 15:24c-32 is a redactional addition nor the position that Luke authored the whole parable has any foundation. A similar analysis of 15:4-7 proves that Luke has taken over the Parable of the Lost Sheep basically as he found it in his source. The style of v. 7 suggests that he took over even the interpretation of the parable. Such is the case also with 15:8-10. But 15:1-3 does have a large number of Lukan redactional traits (though *prosdchetai* may be pre-redactional) and serves as a frame for the parables. Since caring for sheep would be an unthinkable occupation for the Pharisees and scribes, there remains a tension between the introduction and v. 4.—D.J.H.

899. G. DE RU, "De gelijkenis van de onrechtvaardige rechter (Lucas 18:1-8)" [The Parable of the Unjust Judge (Luke 18:1-8)], *NedTheolTijd* 25 (4, '71) 379-392.

The explanation of the parable must take into account the iterative sense of the imperfect *ērchetō* (v. 3), the possible translation of *ouk ēthelen* = "he did not dare" (v. 4), the literal (physical) meaning of *hypōpiazein* = "strike under the eye, fly in the face" (v. 5), and the possible significance of *en tachei* = "suddenly, soon enough" (v. 8). There are four possible translations of v. 7b: (1) Will he delay long over them? (2) and (although) he is forbearing with them, (3) although he is tolerant to their opponents, and (4) while he listens patiently to them. The last one is preferable. Vv. 6-8a do not change the tenor

of the parable; as a commenting application they are not superfluous. Their vocabulary seems to be Palestinian, not Lukan. All these observations indicate their presence already in the source used by Luke, their original link with the rest of the parable, and their authenticity. The same applies to v. 8b. Its vocabulary is not specifically Lukan; the stress on faith should not be declared due to Pauline influence; the expression "Son of Man" points to a tradition which Luke found in his sources. The shift in the subject—God as judge in vv. 7-8a, Son of Man in v. 8b—is not a sufficient reason to conclude that v. 8b is secondary. Though bringing in a supplementary consideration, the question, At the parousia, will there be faith on earth? does not cause real opposition to the main point of the parable.—J.L.

Lk 19:28-40, cf. § 16-886.

Lk 20:9-19, cf. § 16-887.

Lk 20:47, cf. § 16-888.

900r. G. SCHNEIDER, *Verleugnung, Verspottung und Verhör Jesu nach Lukas* 22,54-71 [cf. *NTA* 14, p. 247; § 16-205r].

W. GRUNDMANN, *TheolLitZeit* 96 (12, '71) 905-908.—Extensive summary, with background to the problem. S's very careful analysis is an important beginning in the study of the theology of the passion and resurrection narratives, a study which needs now to be done afresh for the other three Gospels as well.—J.W.D.

901. F. SCHNIDER AND W. STENGER, "Beobachtungen zur Struktur der Emmausperikope (Lk 24, 13-35)," *BibZeit* 16 (1, '72) 94-114.

French methods of structural analysis, with emphasis on functional components as vehicles of communication, permit access to a fresh understanding of the Emmaus pericope. The conversational unit functions as a link for the basic elements in the story: the departure in disappointment *from* Jerusalem and the return in faith *to* Jerusalem. The conversation is evidently redactional and the same conclusion is probably to be drawn concerning the return to Jerusalem. Like a musical score in which the notes must be read not only as a horizontal series but vertically as a harmonious unit, the Emmaus story must be approached not as isolated elements but in terms of its organizational unity. This unity is achieved especially through the interplay of two thematic pairs: recognition *vs.* non-recognition and fellowship *vs.* non-fellowship. The factor of recognition, itself a gift of God, dominates, and the theme of "the way" undergirds this recognition. But unlike the recital in Tob 5, Luke's account is not a "way-story" but a "recognition-story," in which the meal plays an important function. Out of the terminating point in an original Emmaus story Luke makes a turning point. Jerusalem, not Emmaus, is now the goal, and the two men return to the main locale in Luke's Gospel.—F.W.D.

John

902. J. E. BRUNS, "The Fourth Gospel: Present Trends of Analysis," *BibToday* 59 ('72) 699-703.

A brief survey of some very recent work on Jn suggests what will be the trends of future study: an evaluation of hypotheses concerning the Signs Source, a comparison of discourse material with Gnostic literature (some of it pre-Christian) and an effort to get behind the Johannine Epistles and their thought.—G.W.M.

903. D. R. CARNEGIE, "Kerygma in the Fourth Gospel," *VoxEvang* 7 ('71) 39-74.

Two major conclusions are reached. First, it seems impossible to deny that the primitive kerygma profoundly influenced the Fourth Gospel. Consequently the really significant background for John must be sought in early Christianity. Furthermore, the likelihood of apostolic connection, if not actual authorship, is increased. Secondly, the Fourth Gospel develops and enriches the original concepts, not along lines that are foreign to the primitive material but along lines that are primarily biblical and Jewish. At the same time the biblical writer, inspired by the Holy Spirit, presented a message which was capable of reaching the mind of the Hellenist or the Gnostic.—J.J.C.

- 904r. J. M. CASABÓ SUQUÉ, *La Teología moral en San Juan* [cf. *NTA* 15, p. 355].

N. LAZURE, *CathBibQuart* 34 (2, '72) 204-205.—Summary. The work is welcome for its attempt to relate Johannine theology to recent Roman Catholic moral theology, but the kind of synthesis offered in pursuit thereof has its own weaknesses and dangers, including oversystematizing John and reading back subsequent theological development into the Fourth Gospel. The author is not an exegete, by his own admission, and his choice of scholars to follow is much too restricted to satisfy the demands of current biblical studies.—J.W.D.

905. R. KYSAR, "The Eschatology of the Fourth Gospel—A Correction of Bultmann's Redactional Hypothesis," *Perspective* 13 (1, '72) 23-33.

This study proposes to review B's proposal regarding the eschatology of the Fourth Gospel and then to offer "a corrective revision of what otherwise seems a viable reading of the gospel." The thesis is defended that B "misunderstood the nature of the demythologization process which the primitive Christian tradition underwent at the hands of the evangelist." B failed to apply his understanding of the method of demythologization to the Evangelist, seeing him as an eliminator of myth rather than an interpreter. Moreover, the distinctive style of the alleged redactionary passages in the Gospel does not necessitate the conclusion that they were *later* than the Evangelist. The close proximity of the myth passages and the interpretation passages suggests that the Evangelist left them so willfully. This is his teaching technique, for "he wants his readers to

come to understand the mythical, apocalyptic themes in this immediate and existential manner.”—S.B.M.

906. W. A. MEEKS, “The Man from Heaven in Johannine Sectarianism,” *JournBibLit* 91 (1, '72) 44-72.

Bultmann rightly saw that the language of myth has a special logic and that mythic motifs like that of descent/ascent in Jn cannot be treated simply as problems in the history of ideas. Such patterns must be examined for their function in the community.

The *katabainein/anabainein* pattern is here examined with special attention to the dialogue with Nicodemus in Jn 3. This dialogue introduces the ironic exaltation-crucifixion pun, the mystery of the origin and destiny of the spirit-born, and the explicit identification of the Son of Man with *ho katabas*. It becomes evident here that the Johannine enigma is opaque only to the outsider. The descent/ascent motif always occurs in contexts emphasizing the inability of “the men of this world,” especially “the Jews,” to understand and accept Jesus. Repeatedly Jesus is identified as the one who knows whence he has come and whither he is bound—hence his authority.

“The book functions for its readers in precisely the same way that the epiphany of its hero functions within its narratives and dialogues.” The book cannot function apart from the community that produced it, and despite its lack of explicit ecclesiology Jn can be considered the “etiology” of the Johannine group. The group’s constant effort at self-definition is mirrored in the puzzle of Jesus’ identity, a puzzle that is clear only to those “inside.”

John provides no master myth to explain the existence in “this world” of some persons who *do* understand, whose “world” has shifted. This vacuum did not long remain: “it is at least as plausible that the Johannine christology helped to create some gnostic myths as that gnostic myths helped create the Johannine christology.” This relationship will only be clarified when students of Gnosticism inquire about social function as well as ideational structure and antecedents.—J.W.D.

907. R. MORENO JIMÉNEZ, “El discípulo de Jesucristo, según el evangelio de S. Juan,” *EstBíb* 30 (3-4, '71) 269-311.

The object of this study is reflection upon the idea of the perfect disciple of Jesus in the Fourth Gospel, which idea is perfectly incarnated in the beloved disciple. The first part of the study analyzes the theological meaning of *mathētēs* in the Fourth Gospel. On the lips of Jesus “disciple” has a universal sense extending beyond the intimate circle of the disciples. Belief in his divinity is the essence of this discipleship (Jn 8:31). The new commandment (13:35) and the allegory of the vine (15:1-12) express the relation that must exist between the Master and the disciple. Being a disciple of Jesus is not a function or a profession, but a saving grace which consists of a community of life with the Master founded on faith in his messiahship and divine sonship.

The second part of the study takes up the theological and trinitarian projection of the concept of "disciple" in the Fourth Gospel. The Father is not only the origin and source of the revelation of Jesus but also the cause and origin of the disciples' faith. He is also the ultimate end of their relation to Jesus (5:23; 20:17). The Parable of the Good Shepherd (Jn 10) illustrates the disciples' relation to the Son in its essential note of faith; the discourse at the Last Supper, in that of love: "his own" (13:1), "my children" (13:33), "friends" (15:15), "my brethren" (20:17). Their relation to the Spirit is made clear in the farewell address. The Spirit is the "defending advocate," "the consoler" (16:8-13). His is the task of completing the work of formation of the disciples of Jesus.—S.B.M.

908r. L. MORRIS, *The Gospel According to John* [cf. *NTA* 16, p. 241].

R. E. BROWN, *TheolStud* 33 (1, '72) 138-139.—The basic difficulty is not about M's knowledge; it is about his interpretation. M does not accept and hence does not employ a historico-critical approach to Jn. "By way of parallel I would say that he has produced the type of learned but incredible biblical commentary that flourished in Roman Catholicism before the scriptural reforms of Pius XII."—D.J.H.

909r. G. STEMBERGER, *La symbolique du bien et du mal selon saint Jean* [cf. *NTA* 15, p. 242; § 16-216r].

U. LUZ, *TheolLitZeit* 96 (11, '71) 823-826.—S's most important achievement is his clarification of the Johannine concept of symbol, for which he appears to be indebted to P. Ricoeur. Yet the distinction between what is symbolic and what is not remains unclear, as do the criteria for separating ethical from non-ethical material. Had the dynamic of symbols been discussed in more detail, the hermeneutical advantage gained would have been considerable. Likewise the relation of S's theory of symbols to John's is less clear than it might be. The differences in emphasis between the Fourth Gospel and the Johannine Epistles are well handled, however, as is the biblical background to Jn. S's understanding of Gnosticism is more monolithic than the data warrant.—J.W.D.

910. R. E. O. WHITE, "Christ's Death As John Saw It," *ChristToday* 16 (12, '72) 548-551.

Eleven metaphors used by the Fourth Evangelist to describe Jesus' death are set out briefly.

911. A. WIND, "Destination and Purpose of the Gospel of John," *NovTest* 14 (1, '72) 26-69.

W. C. van Unnik, J. A. T. Robinson and H. Mulder all agree that Jn was addressed to Jews. Starting from Jn 20:31, van Unnik maintains that Jesus' status as Messiah and Son of God was the decisive point of discussion between

the missionary church and the synagogue. The others begin by comparing Jn with the Synoptics. While Robinson sees the Fourth Gospel as directed toward the Greek-speaking Diaspora Jews, Mulder argues that Jn is conditioned by the post-70 situation in Palestine. The major portion of the article is a detailed description of the views of these three scholars placed against the background of Johannine scholarship as a whole. In spite of the enchanting and often surprising arguments and solutions given by the three authors, real questions about Jn's address and purpose remain. The debates about whether it was written for missionary purposes or for the church itself and whether it is for Jews alone or has a wider audience are based on the acceptance of false dilemmas. The many points of affinity between Jn and the early sections of Acts could lead to the conclusion that the Fourth Gospel belongs to the oldest stratum of the NT. But these can be explained on the supposition that the aged apostle John in Ephesus shaped older materials into their present form and added others. The purpose is probably as broad as its universalistic character seems to suggest: "that you may believe."—D.J.H.

John, cf. §§ 16-757r, 777.

912. [Jn 1:1] R. G. CRAWFORD, "Pittenger on the Divinity of Christ," *Mod Church* 15 (2, '72) 121-122.

W. N. Pittenger's comments on using "God" with reference to Jesus [*Mod Church* 14 ('71) 209-211] find support in the use of anarthrous *theos* in Jn 1:1.

913. [Jn 1:1-18] P. BORGÉN, "Logos var det sanne lys. Momenter til tolkning av Johannesprologen" [The Word Was the True Light. Comments on the Interpretation of the Prologue of John], *SvenskExegÅrs* 35 ('70) 79-95.

Jn 1:1-18 is a unity constructed by the Evangelist on the basis of various Jewish traditions of Genesis-exegesis according to the form a-b-c/c-b-a: (a) the Logos and God before creation and in the epiphany of Jesus' coming, vv. 1-2 and 14-18, (b) the Logos' creative activity in the beginning and with the coming of Jesus, vv. 3 and 10-13, (c) the Light shining in the beginning and with the coming of Jesus, vv. 4-5 and 6-9. Jn 1:1-8 reflects Jewish exegesis of Gen 1:3 connecting the Word of God with light. The coming of the Light in 1:9 reflects Jewish traditions concerning the giving of the Law on Mt. Sinai. Jn 1:5b reflects Jewish tradition concerning the fall of Adam. John the Baptist as a witness of the Logos-Light is understood as a "lamp" (cf. 5:35) just as Moses in Jewish tradition kindled the lamp which brought the light of the Torah to Israel. The Baptist thus serves as a turning point in time which introduces the situation of salvation bound up with the coming of the Light in history.—B.A.P.

914. J. IRIGOIN, "La composition rythmique du prologue de Jean (I, 1-18)," *RevBib* 78 (4, '71) 501-514.

Despite the wide variety of solutions proposed for the Prologue, a great number of critics agree in seeing in it some sort of hymn. The article proposes to

read the Greek text itself, profiting from the notable variants that recent papyrological finds (P⁷⁵ and P⁶⁶) have brought to light. Following the latest edition of Nestle, the article adopts a division of cola analogous to Mollat's in the *Bible de Jérusalem* and mark the stressed (*tonique*) and the unstressed (*atone*) syllables. The stichometric division, the syllabification and the stress distribution confirm the hymnic character of the Prologue. They show, moreover, that the Greek text, in the form attested to in the 2nd century, far from being a paraphrase or a recasting of a previous hymn, is an original composition conforming to precise rules.—S.B.M.

915. F. W. SCHLATTER, "The Problem of Jn 1:3b-4a," *CathBibQuart* 34 (1, '72) 54-58.

Although there is no certain way of establishing the punctuation of the original text, it is recognized that the reading which makes Jn 1:3b the beginning of 1:4 has patristic authority and structural probability. While a reference to the pre-incarnate Word in vv. 3b-4a is not impossible, the convergence of all other evidence in Jn makes it unlikely. Furthermore, in Mt 1:20 and Lk 1:35—passages stressing the divine origin of Jesus—the neuter article refers to Jesus and designates an individual person. In this interpretation vv. 3b-4a describe the incarnation as internal to the Word, while 4b would pass on to the external aspect of the incarnation as a revelation to men. Thus Jn 1:1-5 forms a Christological hymn giving a complete synopsis of salvation-history from eternity to the triumph of Jesus.—D.J.H.

Jn 12:12-19, cf. § 16-886.

916. G. F. SNYDER, "John 13:16 and the Anti-Petrinism of the Johannine Tradition," *BibRes* 16 ('71) 5-15.

Jn 13:16 should be translated: "an apostle is not greater than the one who sent him." This logion belongs to the end of the century-long debate over the authority of apostles.

The reasons for this translation are as follows. (1) The story of the footwashing pertains to the assimilation of "Jesus" rather than humility or service. The focus of the narrative in vv. 1-9 falls on Peter, who refuses to accept the self-giving of Jesus and therefore has blocked any possibility of glory. (2) Jn 13:12-17 does not interpret the footwashing as a paradigm of service for all disciples. Jn does not offer ethical admonitions nor does Jesus elsewhere in the Gospel offer himself as a paradigm of ethical action. (3) An examination of the eight narratives in Jn which involve either the Beloved Disciple or Peter reveals that it is the author's intent to say that apostleship depends on reception of life from the Son, just as the Son received life from the Father. In no way could an apostle have authority in his own right, i.e. because of his witness to the resurrection or because of his own death. Consequently, Jesus tells Peter that an apostle is not greater than the one who sent him.—R.J.K.

917. G. SÁNCHEZ MIELGO, "Aspectos eclesiales en San Juan. Estudio exegetico-teológico de Jn. 15, 7-17." *Escritos del Vedat* 1 ('71) 9-58.

For the general context of the passage we accept that proposed by Lagrange as more likely because it conforms better to the nature of the redaction of the Gospels in the primitive community. There are, moreover, important reasons for seeing a Eucharistic context for the passage even if this does not necessarily mean that it was pronounced at the Last Supper. The unifying theme of the pericope is "to bear fruit" and the union with Jesus. A careful theological reading of the passage reveals the underlying OT tradition especially of covenant-word of God passages in Deut, Jer, Ezek and Isa. An exegetical analysis of 15:7a, 9-10 reveals that the life of love and the fulfillment of the commandments always go together. This is a Deuteronomic theme: the core of the Covenant is that the community of Yahweh lives by the word, the commandment of Yahweh. In the New Covenant the community comes into being by and lives from the word. Similar analysis of vv. 12, 13, 17 reveals that the commandments are reduced to one central commandment: fraternal love, the definitive element of union in the community. This theology of the church in John is influenced by Deuteronomic theology, at least in its mode of expression. But John insists on the event of the living Christ in the community. He has thus given us a wholly personal picture of the community of believers.—S.B.M.

918. B. SCHWANK, "'Was ist Wahrheit?' (Joh 18,38)," *ErbAuf* 47 (6, '71) 487-496.

In the Johannine account, Jesus' words spoken to Pilate during the Roman trial have a theological meaning and are a challenge addressed to every Christian follower. What the teaching and example of Jesus demand today and what doing the truth practically means in modern times are then examined.—J.J.C.

919. A. FEUILLET, "La Communication de l'Esprit Saint aux Apôtres (Jn, XX 19-23) et le ministère sacerdotal de la réconciliation des hommes avec Dieu," *EspVie* 82 (1, '72) 2-7.

The Christophany in Jn 20:19-23 is, unlike Luke's, an independent account requiring interpretation in itself. Some biblical parallels (Jdg 6:23; Dan 10:19) suggest themselves; but more significant is the parallel in Jn 17:18. For the pericope's prime interest is in Jesus' conferring on his apostles a power strictly reserved to them and a priesthood essentially different from the common priesthood. Jesus associates his apostles in the task of creating a new humanity, a creation inseparable from the gift of the Spirit. The Evangelist has in mind the Christian community of his time and the ministries which continue to exercise in the church the power to remit sin in the name of Jesus. The power to forgive and to retain takes up the same antithesis as in Mt 18:18; but Jn 20:23 makes clear that only the apostles, and not the Christian community, were invested with the power. This too is the difference between Jn 20:19-23 and the descent of the Spirit in Acts 2:1-13. Moreover, both in Jn and in Paul (2 Cor 5:17—

6:1), the redemptive work is conceived as a new creation of humanity and, in this work, the apostles are associated as ambassadors of Christ.—S.B.M.

Acts of the Apostles

920r. C. BURCHARD, *Der dreizehnte Zeuge* [cf. *NTA* 15, pp. 354-355].

S. BROWN, *TheolStud* 32 (4, '71) 721-723.—Appreciative summary. This welcome corrective to earlier work minimizing Acts' historical value is by a pupil of J. Jeremias. Not all his positions on critical questions can be sustained, e.g. that Luke represents the devil as a tempter or that all the apostles were chosen by the risen Lord rather than the earthly Jesus. B's understanding of *metanoia* in Lk-Acts is mistaken and his "rejection of the common view that Acts represents the passage of salvation from the Jews to the Gentiles is also unconvincing." He also minimizes the importance of Acts 10:39. H. Conzelmann's contention that Acts differentiates the age of the church from the age of Jesus remains the simplest explanation of why Luke distinguishes Paul from the other apostles without subordinating him to them: they are witnesses to the *vita Jesu* as well as to the resurrection.—J.W.D.

921r. A. JOUSSEN, *Die koptischen Versionen der Apostelgeschichte* [cf. *NTA* 14, p. 238; § 15-569r].

M. KRAUSE, *TheolRev* 67 (6, '71) 527-529.—The dissertation was completed in 1963 but not published until 1969, and recent contributions are not discussed. However, J has shown that a number of textual "variants" are actually better explained as generated by the peculiarities of the Coptic language. In the collation of Greek MSS several important papyri are missing. A new edition of the study should include the primary and recent secondary sources which are now lacking and should correct the many printing errors.—D.J.H.

Acts, cf. § 16-893.

922r. [Acts 2—3] R. F. ZEHNLE, *Peter's Pentecost Discourse* [cf. *NTA* 15, p. 360].

N. R. PETERSEN, JR., *JournBibLit* 90 (4, '71) 499-500.—Summary. Z is most successful in his theological criticism of Acts 3, its Mosaic typology and its relationship to Acts 2. This accomplishment however, is minimized because Z's study lacks the source and compositional bases on which his historical and theological judgments ultimately rest and because Z never substantiates his contention that Luke intended to show an evolution of Christian thought through the speeches.—R.J.K.

923. J. DE WAARD, "The Quotation from Deuteronomy in Acts 3,22.23 and the Palestinian Text: Additional Arguments," *Biblica* 52 (4, '71) 537-540.

There is additional evidence for the position that Acts 3:22-23 is a quotation of Deut 18:18-19. Targum Pseudo-Jonathan on Deut 18:19a adds *nbwty* ("my prophecy") at the very place where Acts 3:23 has *tou prophētou ekeinou*. Fur-

thermore, both Pseudo-Jonathan and Neofiti I use the Aramaic root *pr'* to translate Hebrew *drš* of Deut 18:19b while Onkelos has the weaker *tb'*. This same Palestinian tradition is mirrored in *exolethreuthēsetai* of Acts 3:23. These two points strengthen the arguments already put forward in favor of a non-LXX background for the Deut quotations in Acts.—D.J.H.

924. B. GERHARDSSON, "Några anmärkningar till Apg 4:32" [Some Observations on Acts 4:32], *SvenskExegÅrs* 35 ('70) 96-103.

The words "heart," "soul," and "possessions" (= "might") in Acts 4:32 allude to the Shema (Deut 6:5). The verse serves as a summary statement presenting an ideal picture of how the primitive church in Jerusalem lived according to the Shema and the love command in Lev 19:18. It was taken over by the author of Acts from a Pharisaic-Christian (cf. Acts 15:5) source.—B.A.P.

925. W. H. MARE, "Acts 7: Jewish or Samaritan in Character?" *WestTheol Journ* 34 (1, '71) 1-21.

In an appendix to J. Munck, *The Acts of the Apostles* (1967), p. 285, A. Spiro claims that Stephen was a Samaritan according to the native tradition preserved by Abul-Fath, and that Acts 7 confirms this, for it depends on the Samaritan Pentateuch and reflects Samaritan views of OT history. The 14th-century writer Abul-Fath is shown to be unreliable, and Acts 6 depicts Stephen as speaking in a Jewish setting in Jerusalem before the Jewish Sanhedrin and not as presenting material acquired from Samaritan Christian sources written into a Samaritan missionary tract for which Stephen was presumably stoned for carrying on Samaritan propaganda in Jerusalem. As regards the OT quotations in Acts 7 there is general agreement between them and the OT texts. Some variation does occur including a few cases in which Acts 7 and the LXX stand against the MT or the MT-SP (Samaritan Pentateuch). Nevertheless there is no case of basic disagreement between the LXX and the quotations in Acts 7 which are quite close to the LXX wording. Where these quotations agree with a SP (Samaritan Pentateuch) as well as a LXX reading, even against the MT, the divergence may reflect the influence of an Egyptian tradition of the LXX.

The linguistic and textual peculiarities and emphasis on certain places and personages which Spiro claims demonstrate Samaritan influence fit just as well into a Jewish-LXX background. We conclude then that Acts 7 is not Samaritan in character but reflects a Jewish-LXX linguistic and historical background. This view agrees better with the general Jewish background of the early part of Acts which presents a NT Christianity developing from an OT Jewish church.—J.J.C.

926. [Acts 9—28] S. Dockx, "Chronologie de la vie de Saint Paul, depuis sa conversion jusqu'à son séjour à Rome," *NovTest* 13 (4, '71) 261-304.

There is no difficulty in identifying Paul's journey to Jerusalem three years after his conversion (Gal 1:18) with his arrival from Damascus (Acts 9:26).

His trip fourteen years after (Gal 2:1) is best equated with Acts 15. The illusion of two other trips created by Acts 11:30 and 12:25 stems from the insertion of an already existing account (13—14) along with the redactional suture of 15:1-3. As a result of this insertion, the original *eis* of 12:25 was changed by some scribes to *ex*, and 11:30 was seen as a separate journey. This insertion gives examples of “all that God had done for them” (15:4), emphasizes Paul’s mission to the Gentiles, shows how Paul founded the churches at Lystra and Iconium (16:1-2) and depicts Paul as an officially designated “apostolic founder” (13:1-3).

The famine of 11:28 began in A.D. 49 with a drought and its effects spread through the empire in A.D. 50. Because 48 was a sabbatical year and so the famine really had begun in Palestine, the Council of Jerusalem probably should be assigned to the spring of 48. This corresponds with the dating arrived at from analysis of the Gallio inscription. Moreover, the Gallio inscription suggests that 18:12-17 describes events which must have occurred in May of 51. Paul’s third journey to Jerusalem should be connected with Pentecost of 55, and so all the rest of Paul’s apostolic activity must be located between Passover of 48 and Pentecost of 55. The existence of a developed Christian community at Damascus and the authority Aretas exercises over the local police (2 Cor 11:32) demand the conclusion that Paul was converted in the spring of 35. The article concludes with a detailed chart which specifies the dates of various events in Paul’s career.—D.J.H.

927. [Acts 9:1-19] S. LUNDGREN, “Ananias and the Calling of Paul in Acts,” *StudTheol* 25 (2, '71) 117-122.

The three descriptions of Paul’s conversion (Acts 9, 22, 26) have as their core, “how on the road he (Paul) had seen the Lord, who spoke to him, and how at Damascus he had preached boldly the name of Jesus” (Acts 9:27). In Acts 9 and 22 Luke introduces Ananias not, as many would have it, to provide a legitimizing link for Paul’s apostolic activity, but rather as a confirmation that his commission is from the Lord. This is seen in the motif of the double dream (Acts 9:10 ff.) in which Paul and Ananias receive complementary messages, and in the fact that Ananias’ function is not to commission Paul but to heal him and baptize him. Healing is mentioned in 9:18 and 22:13, and 22:16 shows that the mention of the Holy Spirit in 9:17 refers to baptism. The message that Ananias delivers in 9:15 and 22:14 is substantially that which Paul again repeats in 26:16-18. Rather than seek to distinguish sources which are presumed to have been handled ineptly by Luke, we should see his theological and literary activity establishing Ananias as the healer and baptizer of Paul and the witness to the fact that Paul received his mandate directly from the Lord.—F.M.

928. [Acts 13:6-12] C. DANIEL, “Un Essénien mentionné dans les Actes des Apôtres: Barjésu,” *Muséon* 84 (3-4, '71) 455-476.

The name “Bar-Jesus” may be derived from Aramaic *bar hēzawā*, “visionary,”

and "Elymas" from Hebrew *hālēmā*, "dreamer" or "interpreter of dreams." Both forms recall the self-designation of the Qumran sectarians as "seers" and the derivation of "Essene" from *hōzēh*, "seer." Several details of the scene in Acts 13—the association with a Roman official, the role of *magos*, Elymas' implied theological competence, the designation "Jewish false prophet," the condemnation not to see the sun, the possibly ironical sense of *mē blepōn*—all support the identification of Bar-Jesus as an Essene.—G.W.M.

929. É. DES PLACES, "Actes 17,30-31," *Biblica* 52 (4, '71) 526-534.

A detailed exegetical analysis of Acts 17:30-31 with special emphasis on the Greco-Roman background of the individual terms. The passage places the central doctrines of Christian faith in the language of a sophisticated pagan audience to as great a degree as is possible.—D.J.H.

Acts 22:4-16, cf. § 16-927.

Acts 26:9-18, cf. § 16-927.

EPISTLES—APOCALYPSE

Paul

930r. G. BORNKAMM, *Paul* [cf. *NTA* 15, p. 361; § 16-602r].

B. HALL, *UnSemQuartRev* 27 (2, '72) 122-124.—Despite his quite proper insistence that Paul's life and his theology are inseparable, B nevertheless divides his book into "Life and Work" and "Gospel and Theology." He rejects Acts as of dubious historical value yet uses it extensively as the framework for presenting Paul's career. The section on Pauline theology is organized by theme, and here B falls into the pit he warns against: making Paul a systematician. B fails to do justice to the variety of Paul's expression and to the controversies in which he engaged, to his use of contemporary categories and to possible contradictions in his thought. Paul remains a puzzle because we do not see Paul the man, whether in his own epistles or in introductions such as this one. "In this reader's opinion, the book is a disservice both to Paul and to us."—J.W.D.

931. J. W. BOWKER, "'Merkabah' Visions and the Visions of Paul," *Journ SemStud* 16 (2, '71) 157-173.

The purpose of this article is "to make more conveniently available the basic evidence" on which is based the suggestion of a possible connection between *merkabah* (Heavenly Chariot) visions (Ezek 1 and 10) and those of Paul. Yohanan b. Zakkai, one of the greatest scholars at the time of the fall of Jerusalem and almost exactly Paul's contemporary, practiced *merkabah* contemplation and taught it to some of his favored pupils. An examination of accounts in *Mekilta* of R. Simeon b. Yoḥai, *tosHag* 2:1, *palHag* 2:1 and *bHag* 14b, and the most obvious points of their possible connection with Pauline traditions in 2 Cor 12:1 ff.; Acts 9:1 ff.; 22:1 ff.; 26:9 ff. show that there are sufficient

points of contact to suggest "that Saul practiced *merkabah* contemplation as an ordinary consequence of his highly extended Pharisaic training. There was nothing heterodox about it." To the extent that the seeing of a vision of the resemblance of God's majesty was far from unusual such *merkabah* contemplation was for Saul a genuine "preparation for the gospel."—S.B.M.

932. F. F. BRUCE, "Some Thoughts on Paul and Paulinism," *VoxEvang* 7 ('71) 5-16.

Among the various aspects studied are the Apostle's life before conversion, the relevance of Rom 7 for his autobiography, his eschatological expectation, the eschatological outlook of his apostolate, etc. If one were to attempt to sum up in a single word his teaching, the most apt term would perhaps be "redemption," in which an important place would be given to reconciliation.—J.J.C.

933. H. J. GENTHE, "*Die spezifische Bedeutung von kata mit dem Akkusativ in den theologischen Aussagen des Apostels Paulus*. Diss. Halle 1969," *Theol LitZeit* 96 (11, '71) 874-876.

A study of the "relational" use of *kata* in Paul's key theological formulations, principally *kata sarka* and *kata pneuma*.

- 934r. J. G. GIBBS, *Creation and Redemption* [cf. *NTA* 16, p. 125].

R. J. KARRIS, *CathBibQuart* 34 (2, '72) 218-220.—This is a thought-provoking book on an understressed theme in Pauline theology, and it will force NT scholars to look more closely at the relationship between creation and redemption. By not taking the modifications introduced into the hymns cited in Phil 2:6-11 and Col 1:15-20 seriously G has weakened his arguments for attributing their cosmic Christologies to Paul.—D.J.H.

935. J. G. GIBBS, "Pauline Cosmic Christology and Ecological Crisis," *Journ-BibLit* 90 (4, '71) 466-479.

Paul's primary method of developing his cosmic Christology is to think through the implications of Christ's lordship. Paul's method is also disclosed in his use of tradition. He not only began with his own experience of the Lord but also took from church tradition the accepted fact of Christ's cosmic work and applied it within concrete situations of the church's ongoing life. Thus the basic methodology of Pauline thought about the relation between creation and redemption begins with God and the *Kyrios*, Jesus Christ, and moves toward both the creation and redemption, for it conceives God to be the source and goal of both creation and redemption, and the *Kyrios* to be mediator of both creation and redemption.

Paul's cosmic Christology has significance for the ecological crisis. For example, the holistic view of the world that ecology requires is provided in principle by the concept of Christ's lordship over creation and redemption.

It cannot be said that cosmic Christology has no right in Pauline theology.

It is suggested that Jesus' lordship was the center of Paul's theology. The concept of lordship is the organic unity of cross and resurrection, as well as of other redemptive facts that refer to the lordship.—R.J.K.

936. P. GRELOT, "Sur l'origine des ministères dans les églises pauliniennes," *Istina* 16 (4, '71) 453-469.

After my initial critique of H. Küng's *The Church* [§ 15-916] the Tübingen professor replied to me and other theologians [§ 16-309]. This present article is a further discussion of what are seen as the weaknesses of the book and a defense of what he calls my "lack of precision." K accepts too readily a late date for Phil; he overlooks the fact that even in the charismatic community described in 1 Cor the role of supervision was real. K tends to reduce institutional elements to the juridical and implies that thereby no room is left for the influence of the creative, free spirit. He furthermore takes an "all or nothing" approach to the historicity of Acts when the real situation is much more complicated.—M.A.F.

937. S. L. JOHNSON, JR., "Paul and the Knowledge of God," *BiblSac* 129 (513, '72) 61-74.

According to the Apostle there are three sources of the knowledge of God—nature, conscience and Scripture. The first two sources are in themselves clear but man does not understandingly interpret what he sees, a defect due to his sin. Hence there is need of the third source, Scripture. The *oracula Dei* are able to accomplish what the *opera Dei* do not.—J.J.C.

938. G. MULLENS, "Harisma kaj harisma gvidado" [Charism and Charismatic Guidance], *BibRevuo* 7 (3, '71) 133-140.

Comparison of Pauline terminology and understanding of charism with that of M. Weber and his followers leads to the conclusion that charism is a phenomenon observed and employed by man from the beginning of social existence. The charismatic creates loyalty, mutual help, sincerity, friendship, brotherhood, dedication and love, all frequently tied to a scheme for man's salvation whose motive can be economy or eschatology.—S.E.S.

939. J. J. O'ROURKE, "Paul's Use of the Article as a Pronoun," *CathBibQuart* 34 (1, '72) 59-65.

It is generally accepted that the use of the article as a pronoun is rather rare in the NT and is limited to expressions like *ho men . . . ho de*, *hoi oun*, *ho de* and *ho men*. However, an investigation of the Pauline corpus shows that this view is incorrect, if we understand as a pronominal use of the article any occurrence of it without a noun, pronoun, or substantized adjective. "In summary we can say that there were found three examples of the 'o men . . . 'o de type in 1 Cor 7:7; Gal 4:23; Phil 1:17. The other examples showed the article used as a pronoun but always accompanied by a prepositional phrase or a genitive. Examples of the article with a genitive can be found in Rom 8:5 (twice), 1

Cor 2:11 (twice); 7:32-34 (four times); Phil 2:4 (twice), 20 (twice). The article with a prepositional phrase can be found in Rom 8:1; 1 Cor 9:20b; 15:23; 2 Cor 5:10; 10:17; 11:30; Gal 3:7,9; Eph 1:10 (twice); Phil 1:27,29; 2:19,24; 4:18; Col 1:20 (twice); 3:2; 4:8,13 (twice), 17, and most likely in Rom 3:26. It would seem correct to state therefore that the article in the Pauline writings still retained the pronominal force that it had in the classical period."—D.J.H.

940. R. J. PAUL, "Baptism and the Holy Spirit," *ExpTimes* 83 (4, '72) 108-109.

With reference to J. K. Parratt's article [§ 16-248] it is more important to ask whether or not the bulk of Paul's utterances on baptism have a reference to Christ's death. This study suggests that the connection between the two was crucial, for the major passages (Rom 6:3-4 and Col 2:12) suggest that the primary significance is soteriological rather than ecclesiastical. Acts 2:38 seems to support this. "Baptism is concerned primarily with relationship to Christ and his saving work," and it is difficult to see how such crucial connection could have come about in the indirect way suggested by Parratt.—S.B.M.

941. R. SCROGGS, "Paul: Chauvinist or Liberationist?" *ChristCent* 89 (11, '72) 307-309.

Such passages as 1 Cor 7, 1 Cor 11 and Gal 3:28 have had their true and radical meaning obscured by ancient mores persevering into modern times and by quick reworking of Paul in the early church itself (e.g. Eph, Col, the Pastorals) to make him more compatible with the practices of the establishment. "There is not the slightest shred of evidence that Paul withheld any activity in the community from women."—J.W.D.

942. J. STĘPIEŃ, "Izrael Boży (Przyczynek do eklezjologii św. Pawła) (L'Israël de Dieu. Une idée ecclésiologique de St. Paul)," *StudTheolVars* 9 (2, '72) 35-56.

As the Judaic concept of people of God contains three constituent elements: election, covenant and remnant, so Paul's concept of church includes three similar elements: descendants of Abraham, holy remnant and people of the New Covenant. The descendants of Abraham are all believers who seek baptism in order to gain eternal life. The holy remnant (Rom 9—11) element in the church is already saved and also a guarantee that someday all the Jews will be saved. Finally, the people of the New Covenant (church) are a people redeemed by the blood of Christ, filled with the Holy Spirit and preaching salvation to all.—J.P.

943. J. STĘPIEŃ, "Kościół Ciałem Chrystusa w wielkich listach św. Pawła (L'Église corps du Christ dans les grands épîtres de saint Paul)," *CollTheol* 41 (4, '71) 25-44.

1 Cor and Rom considered in historical context indicate that in presenting the church as body of Christ, Paul shows it to be one, holy and "servant."—J.P.

944. D. O. VIA, JR., "Justification and Deliverance: Existential Dialectic," *StudRelSciRel* 1 (3, '71) 204-212.

In the dialectical relation between justification and deliverance each one is immanent in and merges into the other. Yet the two are not identical. "Justification sees man as responsibly guilty but pronounces him not guilty, giving him a new relationship with God. Deliverance sees man as a victim of sin and evil and frees him from these powers for a new quality of life." Perhaps one can better understand the relation between the two by using the comparison of form and content. "Justification (a new relation) is for Paul the form of the Christian life, while deliverance (freedom for love and joy) is its content." The article then proceeds to challenge two positions of K. Stendahl [§§ 8-642; 6-201]. He claims that Paul did not suffer—either as Jew or as Christian—from a bad or guilty conscience and that justification for Paul was not the answer for a conscience guilty before the Law. Furthermore he maintains that justification by faith and the impossibility of fulfilling the Law have to do in Paul's thought with the Gentiles and Jews in the church, a strictly 1st-century problem. Hence it has nothing to do with present-day conscience. For he seems to hold that man's existential problems change qualitatively from era to era and the language of a particular epoch is directly significant only for that epoch and the particular problem that gave rise to it.—J.J.C.

Romans, 1—2 Corinthians

945. H.-W. BARTSCH, "Die Empfänger des Römerbriefes," *StudTheol* 25 (2, '71) 81-89.

Christianity probably began at Rome as a result of contacts with wandering merchants and slaves, and its Gentile and Jewish components did not form one community. Paul never applies the term *ekklēsia* to them, and seems to avoid it (compare Rom 12:4 ff. and 1 Cor 12:4 ff.). We may make the five following observations. (1) The Judaeo-Christian tones of the confession of faith in Rom 1:1-4 imply a Pauline polemic against the Gentile-Christian group who needed to be brought into the "obedience of faith." (2) The diatribes in 1:18—2:11 and 2:12—3:8 are meant to combat Gentile pride in philosophical wisdom and Jewish pride in formal observance of the Law respectively. (3) 15:14 ff. is the only instance in the Pauline corpus in which there is a return to the theme of praise of his audience and an apology for his manner of teaching. (4) The two groups "strong" and "weak" represent attitudes toward dietary laws which made table fellowship impossible even though the essence of the eschatological community is that it be composed of *both* Jews and Gentiles (cf. 15:16). (5) The image of the wild olive branch is a rebuke to the Gentile Christians to whom Paul attributes a larger responsibility for the lack of unity in Rome.

It seems, then, that Paul is writing to obtain support and intercession for his forthcoming trip to Jerusalem. The collection is not only an expression of

solidarity and a repayment of material for spiritual goods; it is the sign and realization of unity between Jews and Gentiles. Paul looks upon this unity in the churches he has founded, even more than the collection imposed upon him by the apostles, as the seal on his apostolate to the Gentiles. It is to effect this unity in a group which is yet to be a community that Paul writes to Rome. He needs this support and this further proof of the fulfillment of the eschatological hope being realized. Having once received confirmation in Jerusalem, he will come to visit them in person.—F.M.

946. U. BORSE, "Die geschichtliche und theologische Einordnung des Römerbriefes," *BibZeit* 16 (1, '72) 70-83.

In Rom Paul develops themes evoked by earlier experience. Sharp criticism of Corinth (1 Cor 1:18—4:21) is reflected in Rom 1:18—3:20; the problem of idols (1 Cor 8—10) finds renewed appraisal in Rom 14:1—15:6; the question of harmony (1 Cor 12—14) is also discussed in Rom 12:3-21; and the eschatology of Rom 8 echoes Paul's discussion of his hazards in Asia (2 Cor 1:8-10; 4:7—5:10). The last four chapters of 2 Cor are to be associated with Gal, which was written about three months earlier than Rom and before Paul's departure from Macedonia. Paul's battles with the Judaizers during this period are reflected in Rom, even though the epistle does not polemicize against Judaizers. His emphasis on the problem of Israel (Rom 9—11) is to be explained in terms of this reciprocity of earlier experience and present theological expression.—F.W.D.

947. K. ROMANIUK, "Nota su Rom. 5,12 (A proposito del problema del male)," *RivistBib* 19 (3, '71) 327-334.

The Bible affirms the universality of sin and its effects. Whence this evil in the world? Why is it so closely linked to human life? The documents of the magisterium on Rom 5:12 ff. do not explain how the effects of Adam's sin are transmitted. Recent interpretations of *eph' hō* favor the explanation that the immediate cause of death is personal sins of individual men but that the ultimate cause of evil is original sin. Subject to *hamartia*, all of us deserve death.—S.B.M.

948. J. BUDILLON, "La première épître aux Corinthiens et la controverse sur les ministères," *Istina* 16 (4, '71) 471-488.

The article summarizes in historical perspective how several generations of scholars viewed the theology of ministry mirrored in 1 Cor. In particular the positions of F. C. Baur, A. von Harnack, R. Sohm, M. Goguel, E. Käsemann, E. Schweizer and H. Küng are sketched. Many have tried to see in 1 Cor not merely a precise description of the organization of the Corinthian community at the time of Paul's letter but would also like to structure from it a normative model for the future organization of the universal church. All sorts of hidden

and unwarranted presuppositions are hidden in this latter effort. Clearly the preaching of the gospel had not managed to transform radically the Corinthian community. The bleak side of pagan culture—vain attachment to Greek wisdom, license in morals, and devotion to Greek and oriental cults—all remained alive and operative in Corinth. The Corinthians also clung to an overly individualistic conception of *pneumatika*. The error of seeking to base our present church polity or our understanding of ministry on this somewhat disedifying and merely embryonic community should be clear.—M.A.F.

949. [1 Cor 5:5] T. C. G. THORNTON, "Satan—God's agent for punishing," *ExpTimes* 83 (5, '72) 151-152.

It is suggested that in 1 Cor 5:5; 1 Tim 1:20; 2 Cor 12:7 Satan be "not thought of as God's enemy, but rather as God's agent." In Judaism around NT times "there was no absolute consistency in people's thoughts about Satan, or the Devil." "There is no reason why Paul and the writer of 1 Timothy should not share this same inconsistency in their thinking about Satan."—S.B.M.

950. [1 Cor 9:24-27] H. FUNKE, "Antisthenes bei Paulus," *Hermes* 98 (4, '70) 459-471.

A detailed comparison of passages shows that an explanation of the Pauline image of the athletic contest may be found in the section on the Isthmian games in the eighth oration of Dio of Prusa. The author of this Cynic diatribe is not Diogenes, but rather Antisthenes, despite Dio's attribution of it to the better known personage.—G.W.M.

951. J. K. ELLIOTT, "In Favour of *kauthēsomai* at I Corinthians 13:3," *ZeitNT Wiss* 62 (3-4, '71) 297-298.

A survey of the evidence suggests that *kauthēsomai* rather than *kauthēsōmai* or *kauchēsōmai* is most likely to be the original reading of 1 Cor 13:3. The variants are attempts to "correct" the difficulties which scribes recognized in this form. In fact, the difficulties involved in accepting the variants are even greater than in accepting *kauthēsomai*.—D.J.H.

- 952r. [1 Cor 15] P. TRUMMER, *Anastasis* [cf. *NTA* 15, p. 125].

B. WEISS, *TheolRev* 67 (5, '71) 442-443.—The major problems connected with the dissertation have their foundation in the fact that a vast amount of material has been compressed into 124 pages. Important issues of modern interpretation such as the traditional character of 1 Cor 15:3 ff. and the "Gnostic" tendencies of the opponents are not discussed. The very significant Gnostic text *De Resurrectione* is omitted altogether. But these deficiencies would surely have been remedied if the thesis had been prepared for publication in book form. At any rate, those interested in the history of exegesis will find much of real value here.—D.J.H.

1 Cor 15:3-5, cf. § 16-827.

953. W. B. WALLIS, "The Use of Psalms 8 and 110 in I Corinthians 15:25-27 and in Hebrews 1 and 2," *JournEvangTheolSoc* 15 (1, '72) 25-29.

The parallel use of Pss 8 and 110 in 1 Cor 15:25-27 and Heb 1—2 illuminates the problem of one resurrection or two: Paul affirms that Christ's eschatological reign has been initiated but that death is only finally conquered at the parousia. Heb and 1 Cor not only share a common theme here but also demonstrate the same order of thought in these two passages.—J.W.D.

954. L. AUDET, "Avec quel corps les justes ressuscitent-ils? analyse de 1 Corinthiens 15:44," *StudRelSciRel* 1 (3, '71) 165-177.

In 1 Cor 15 Paul does not intend to give a description of the resurrection body but insists on the possibility of a Christian's rising in a body different from the earthly body. The risen spiritual body differs from the earthly one both in its constitution and in its orientation. It is a new body given by God, perfectly attuned to the Spirit who animates and guides it. The Pauline concept of the glorified body differs both from the Jewish concept of a transformed earthly body and from the Greek concept of a soul separated from its body or of a spirit substance. In the transition from the earthly life to the life of glory man retains his personal identity, his ego, from the fact of his bodily resurrection; he remains *sōma*, a body. For Paul there is no definitive salvation without a bodily resurrection. His theology is strongly anthropocentric.

Since he conceives the resurrection as a new creation which puts man entirely under the power of the Spirit, there can be no question of the resurrection of the wicked, as in Acts 24:15 and Jn 5:29. In Paul's mind the empty tomb is not necessary except as a sign witnessing to the resurrection for people who had a more material concept of the resurrection. Finally, the NT contains different ideas of the resurrection body, but this plurality should be accounted richness.—J.J.C.

1 Cor 15:48-49, cf. § 16-999.

955. M. SÁENZ DE SANTA MARÍA, "Todos seremos transformados (1 Cor 15, 51b)," *CiudDios* 184 (4, '71) 580-600.

For Paul the resurrection of Christ has a double value as revelation: the proof of the divinity of Christ, foundation of faith in him, and the guarantee of our own resurrection. To understand Paul's thought on the subject it is necessary to examine the Semitic, biblical meaning of "man," "life," "death," "resurrection" and "times." For the OT, man is a total unity; and the NT keeps this unitary idea of man. "Life and death" can and do have a transcendental, ontological value, a reference to the life of grace. Death and resurrection affect man in his anthropological and ontological totality. The "times" must be understood in the context of initial creation, re-creation by Christ, and the eschatological future. The proofs of the resurrection of Jesus and the theological

value of the apparitions lead us to the question of our own resurrection (1 Cor 15:35). God's vision embraces the whole history of humanity at the center of which is Christ, re-creating man and inviting him to the joy of new and eternal life with God.—S.B.M.

956. M. J. HARRIS, "2 Corinthians 5:1-10: Watershed in Paul's Eschatology?" *TynBull* 22 ('71) 32-57.

The debate over "the progressive character of Paulinism" (the name given it by its inaugurator, A. Sabatier) must reckon with the evidence of 2 Cor 5:1-10 in at least three aspects: (1) Paul's personal relationship to the parousia, (2) the time of receiving the spiritual body, and (3) the location and state of deceased Christians. (1) Assuming the compositional sequence 1 Thes 4—1 Cor 15—2 Cor 5—Phil, the exegesis concludes that 2 Cor 5 marks Paul's first realization of the probability of his own death's preceding the parousia. (2) This passage emphasizes that "the moment of death is also the moment of investiture" with the *sōma pneumatikon*; the shift from 1 Cor 15 is quite marked on this point. (3) By the time 2 Cor was written, Paul no longer believed in the "sleep" of the believing dead until the parousia but had come to anticipate communion with Christ in heaven immediately after death. Perhaps Paul's own brush with death (2 Cor 1:8) lies behind all three modifications. This is no temporary aberration in his thought but rather evidence for real "progress" in his theological thinking.—J.W.D.

2 Cor 12:7, cf. § 16-949.

Ephesians—Pastorals

- 957r. J. L. HOULDEN, *Paul's Letters from Prison* [cf. *NTA* 15, p. 244].

F. T. GIGNAC, *TheolStud* 33 (1, '72) 139-140.—The introduction to Paul's thought is useful, and the commentary on the individual letters is generally stimulating. While H shows a sense for Greek style in his textual notes, he lacks firsthand acquaintance with letters in roughly contemporary papyri and a specialized knowledge of Greek Koine; occasionally he does not show sufficient realization for the Semitic background for some Greek terms such as *apostolos*.—D.J.H.

- 958r. [Eph] J. ERNST, *Pleroma und Pleroma Christi* [cf. *NTA* 16, pp. 124-125].

A. SAND, *TheolGlaub* 61 (6, '71) 468-471.—Summary. The author's extraordinary care with details and his theological assessment of the data are worthy of praise. He is perhaps methodologically at fault in using later "Christian gnosis" to interpret the milieu of the term *plērōma*. He has succeeded in demonstrating clearly that the Christologically and ecclesiologically oriented question of both epistles had a cosmological, comprehensive meaning in those two communities.—S.E.S.

959. A. DRAGO, "La nostra adozione a figli di Dio in *Ef.* 1,5," *RivistBib* 19 (2, '71) 203-219.

The purpose of this article is to analyze Eph 1:5 and then to establish the meaning of the term *huiiothesian* in its immediate context and in relation to similar texts. Paul takes the cue from Hellenistic-oriental institutions. An analysis of the literary structure of Eph 1:1-14 shows that adoption, *huiiothesia*, belongs to the basis of all successive stages of God's initiative for our salvation. V. 5 is linked with v. 4; the act of God's election is made manifest and demonstrated in our predestination for adoption. This connection is the more evident since election is "in Christ" as in the case of adoption itself. *Proorizō* is a technical term used by Paul to denote any action on the part of God in regard to our salvation, leading to our full adoption as the children of God. Adoption denotes the "state of children" for which God predestined us before the creation of the world and which we are experiencing in time because of the merits of Christ through the Spirit. In Rom 8:29 Paul tells us that the Father has predestined us to be his adopted children, as his Christ is his son, in the order of nature. We are already his adopted children but this adoption is still incomplete; we shall be completely similar to his son when our bodies are glorified.—C.S.

960. R. YATES, "A Re-examination of Ephesians 1:23," *ExpTimes* 83 (5, '72) 146-151.

There are in the verse three major grammatical and linguistic problems: (1) It is possible for *plērōma* to be used in either an active or a passive sense in different contexts. (2) On the grounds of grammar alone the participle *plēroumenou* can be taken as passive, middle, or middle with an active sense. (3) The phrase "all in all" (cf. 1 Cor 12:6; 15:28; Col 3:11) "can be taken as either adverbial or objective, depending on how the rest of the verse is interpreted." There is also a major theological problem: if *plērōma* is taken in apposition to *sōma*, can the church in any sense be regarded as the fulfillment or completion of Christ? Or is *plērōma* in apposition to the *auton* in v. 22, referring to Christ as the fullness of God? Of the five major interpretations of the verse that which yields "the complement (fulfillment, fulness) of him who all in all is being fulfilled" (J. A. Robinson's) and that which gives the sense "He (God) gave him (Christ) to be head over all things to the Church, which is his body, the fulness of him (God) that filleth all in all" (C. F. D. Moule's) stand the test of close examination. The grammatical conclusions of Robinson, when backed up by a sound theological interpretation, yield the best solution to the problem. The theological difficulty of an implied deficiency in the person of Christ can be overcome by interpreting the verse in terms of the doctrine of inclusive personality, and of the corporate categories which figure so largely in the writings of Paul. Vv. 22-23 would then read: "And he (God) has brought all things into subjection under his (Christ's) feet, and he (God)

gave him (Christ) to be head over all things to the Church, which is his body, the fulness (that which completes) of him (Christ) who all in all (completely) is being fulfilled.”—S.B.M.

Eph 4:11-16, cf. § 16-988.

961. W. D. THOMAS, “The Place of Women in the Church at Philippi,” *Exp Times* 83 (4, '72) 117-120.

Had Philippi had ten male Jews permanently resident there, it would have been enough to constitute a synagogue. But it was left to a number of women, probably Jewesses and proselytes, to maintain a limited form of worship and prayer. They provided Paul with his first “European” congregation and, so far as we know, his first convert on European soil, Lydia (Acts 16:13-15). Thus where no synagogue could exist, Paul begins with a woman and her household to form a Christian group. Lydia and God-fearers like her must have seen in the gospel a God and Savior in whose sight men and women alike were of profound worth. In the New Covenant the distinction of circumcision was removed (Phil 3:2-3) and the new initiatory rite of baptism knew no such distinction (1 Cor 12:13). The baptism of Lydia “points to a new status for women, a new estimate of the value and place of woman in the purpose of God.” The case of Euodia and Syntyche, moreover, shows that Paul accepted their “prominence and their influential position in the church as well as their right to express themselves” (Phil 4:2). The use of *sunēthlēsan* (4:3) suggests their active participation in the work of Paul was more than assistance with “material help.” The letter of Polycarp to the Philippians shows that even in his day the Christian conception of the place of a wife had begun to emerge. In Paul’s letter and in Polycarp’s “we may be glimpsing the new kind of status the Christian Church could afford to women, especially in a place where the Jewish presence was not strong.”—S.B.M.

962. P. GRELOT, “La traduction et l’interprétation de *Ph* 2,6-7. Quelques éléments d’enquête patristique,” *NouvRevThéol* 93 (9, '71) 897-922; (10, '71) 1009-26.

When in 1970 a new translation of Phil 2, based largely on the studies of A. Feuillet, was submitted for the French Catholic liturgical lectionary, a bitter controversy arose in which even the translators’ orthodoxy was questioned on the basis of imagined Arian tendencies. The French-speaking bishops had another translation prepared which skirted the problems of Phil 2:6. This incident encouraged the present author to explore the translations and exegetical commentaries of some Latin patristic writers from the period prior to, during and after the Arian controversy to see whether any consensus would emerge. In particular, Phil 2:6-7 is studied in the writings of Tertullian, Novatian, Hilary, Marcus Victorinus, Ambrose, Ambrosiaster and Jerome. Clearly, modern commentators have proposed no working hypothesis which was not already suggested in these patristic writers.

In particular, the gloss to *morphē* in Phil 2:6 from *eikōn* in Col 1:15 is early attested. Verse 6 was seen by some as related to Christ's divinity, whereas verse 7, beginning with a long periodic sentence, has been seen as evoking the consequences of Christ's incarnation. The expression *to einai isa theō* refers to the concrete condition of Christ made man, and not to his essence or nature and is better expressed in French as: *le fait d'être à l'égal de Dieu* and not *le fait d'être égal à Dieu*. The word *harpagmos*, a *crux interpretum*, was seen by some early Latin writers as *res arripienda*. With a minimum of paraphrasing one might translate the passage from Phil as follows: "(5) Have in yourselves the sentiments which were those of Christ Jesus: (6) Having in himself the traits of God, he did not consider seizing by force the condition of equality with God; (7) on the contrary, he emptied himself, by taking on the traits of a servant. Being made like men, and recognized as a man by his comportment, he humbled himself by making himself obedient unto death, death on a cross."—M.A.F.

Colossians, cf. § 16-958r.

963. [Col 1:15-20] A. URBAN, "Kosmische Christologie," *ErbAuf* 47 (6, '71) 472-486.

The hymn is taken to be from Paul or one of his followers and an examination of it suggests these conclusions: (1) Christ is the once-for-all revelation of God in the historical world. (2) Therefore he enjoys a unique pre-eminence among all creatures, a meta-physical (non-temporal) priority. (3) In Christ creation has not only its foundation but also its end and fulfillment. (4) The effecting of this fulfillment must take place through Christ. (5) While the redemption on the cross concerns only men, nevertheless all creatures are reconciled to God by the cross.

Certain ideas concerning the cosmic Christ must be rejected. (1) He is not the mediator of creation in the sense that he was present and taking part in the act of creation, as did Wisdom according to the myth. (2) He is not the world soul which physically holds together the existing cosmos, as the Logos did according to the Stoics and Philo. (3) The existing cosmos is not the body of the cosmic Christ. The author develops his thought more in a forthcoming Salzburg dissertation.—J.J.C.

964. A. LEMAIRE, "Pastoral Epistles: Redaction and Theology," *BibTheolBull* 2 (1, '72) 25-42.

A survey of positions held in recent writing on the Pastorals under the general topics: authenticity, liturgical contribution, the heretics, Christological titles, certain key words, and moral theology.

- 965r. C. SPICQ, *Les Épîtres pastorales* [cf. § 16-275r].

P. GEOLTRAIN, *RevHistRel* 180 (2, '71) 175-178.—S has altered his position slightly on a number of points since the first edition 22 years ago. (1) On the

organization of the church in the Pastorals, he has now forsaken the translations "bishop" and "priest" for *episkopos* and *presbyteros*, though he retains too much confidence in their distinguishability. He could also have gone somewhat farther in his use of the Qumran parallels. (2) With regard to the heretics combatted, S has not allowed sufficiently for contacts with the Essenes. (3) He remains (unconvincingly) a proponent of a double Roman captivity for Paul and of Pauline authorship for Pastorals. (4) Several items in his assessment of the theology of the Pastorals must also be disputed. (5) Insufficient attention is paid to the structure of each epistle. (6) The psychologizing of Paul in the introduction is entirely inappropriate. Yet the commentary is a mine of exegetical riches nonetheless, and it is assured a long life.—J.W.D.

966r. ———, *Idem*.

J. D. QUINN, *CathBibQuart* 34 (1, '72) 117-119.—This fourth edition is a completely new work and a monument to the indefatigable scholarship with which S has enriched NT studies. Minor criticisms regarding the use of terminology for ministerial offices, the understanding of apostleship, and bibliographical matters are presented. "In a word, this is not only a great but also a genuinely human commentary that delights as it teaches."—D.J.H.

1 Tim 1:20, cf. § 16-949.

Hebrews

967. P. ANDRIESSEN, "L'Eucharistie dans l'Épître aux Hébreux," *NouvRev Théol* 94 (3, '72) 269-277.

Despite opposition, the opinion that in Heb we have several allusions to the Eucharist is gaining ground. It is probable that the author wished to call attention to the role that the flesh and blood of Christ played in the work of redemption. In 6:4-5 "tasting the heavenly gift," in 9:2-4 "the bread of the presence" and the *trapeza*, in 9:15 the "new covenant" and in other passages as well we have allusions to the Eucharist. But the author's principal thesis, that Christ entered the celestial sanctuary by his suffering, did not require an *ex professo* and *expressis verbis* treatment of the Eucharist.—S.B.M.

968. M. DELCOR, "Melchizedek from Genesis to the Qumran Texts and the Epistle to the Hebrews," *JournStudJud* 2 (2, '71) 115-135.

A survey of the problems involved in the interpretation of Melchizedek in the ancient sources, with a postscript criticizing J. Carmignac's interpretation of 11QMelch [§ 16-399]. "Only the vagueness of Genesis which presented Melchizedek as being without ancestry and without descendants is responsible for the blossoming of certain speculations on the priest-king of Salem. Now it was assumed that his birth was miraculous and that God intervened directly, now Melchizedek was made into a celestial and eternal being. But the historic reality is far simpler. If the Bible gives him no genealogy it is because virtually

nothing was known about this Canaanite character from a time before the conquest of the country by the Israelites."

969r. F. RENNER, "*An die Hebräer*"—ein pseudepigraphischer Brief [cf. *NTA* 16, p. 246; § 16-646r].

G. THEISSEN, *TheolLitZeit* 96 (10, '71) 759-761.—Summary. This study is so clearly written that one wishes it were equally convincing. The most important points in the argument receive only sketchy treatment, e.g. 1 Clement's alleged use of Heb or the evidence of the Muratorian Fragment. Despite these and other highly disputable interpretations, R's book is valuable for its suggestiveness and learning; it offers at once both too much and too little.—J.W.D.

Heb 1—2, cf. § 16-953.

970. G. W. TROMPF, "The Conception of God in Hebrews 4: 12-13," *StudTheol* 25 (2, '71) 123-132.

This passage provides valuable information regarding the destination of Heb and its background. Verses 12 and 13 of Heb 4 should not be divorced from their immediate context where they form part of the conclusion to a treatment of the rest and wrath of God. The closest parallel to these verses found in the more Jewish expressions of Philo, especially *De Prov.* 2, 35-36, in which the all-penetrating vision of God is described as beholding now, though with eschatological consequences, the secret wellsprings of man's acts and motivation. There is no hypostatization of the Logos in Heb 4:12, and Heb generally reserves the function of judge to God. This is in keeping with Philo's outlook and seems to be continued by early Christian Alexandrian theology despite the influence of Paul. Confirmation of the Alexandrian context of Heb is provided by similar remarks about God's all-seeing presence in Qoh 12 (absent from 4QQoh); Wis 6:1-9; Sir 23:18-26. This last text, with its reference to the eyes of the Lord "ten thousand times brighter than the sun" reflects a commonplace of Egyptian piety. Thus, the context of Heb 4:12-13 is one of judgment, and its conceptual images and psychological undertones make an Alexandrian destination most probable.—F.M.

971. P. E. HUGHES, "The Doctrine of Creation in Hebrews 11:3," *BibTheolBull* 2 (1, '72) 64-77.

Heb 11:3 does not teach a doctrine of *creatio ex nihilo*. The word of God is not an empty abstraction, "but a divine and indefectible force which is dynamic, personal, vital, effective, and imperishable." In the context of the epistle as a whole it seems best to understand the "things which do not appear" in terms of the power and energy of God rather than of a noetic world of archetypal ideas.—G.W.M.

Catholic Epistles

972. N. HILLYER, " 'Rock-Stone' Imagery in I Peter," *TynBull* 22 ('71) 58-81.

The relation between 1 Pet 2:6 and Rom 9:33 is not one of simple literary dependence in either direction; C. H. Dodd's hypothesis of a twofold testimonium already current in the pre-canonical tradition has also been attacked from various quarters as unsatisfactory. OT and other Jewish use of "rock-stone" imagery is discussed in detail, in particular 1QS, where the same Isaiah passage that occurs in 1 Pet as a formal quotation is cited freely. The link is the Temple's foundation upon a stone which Jewish tradition held to be the covering for the mouth of the primal abyss, a belief to which Mt 16:18 must allude. This argument, substantially that of J. Jeremias, is completed by the observation that Mk 9:2 dates Peter's confession six days before the Transfiguration, which on other grounds must be close to the Feast of Tabernacles. This saying may therefore be connected with the Day of Atonement, which precedes Tabernacles by six days, an association which re-emphasizes the foundation of Christian faith in the atoning sacrifice of Jesus.—J.W.D.

973. Z. C. HODGES, "Fellowship and Confession in 1 John 1:5-10," *BiblSac* 129 (513, '72) 48-60.

It would be difficult to find any single passage more crucial and fundamental to daily Christian living than 1 Jn 1:5-10. The verses succinctly express the principle of fellowship with God—openness to him and full integrity in the light of his Word.—J.J.C.

974. P. TRUDINGER, "Concerning Sins, Mortal and Otherwise. A Note on 1 John 5:16-17," *Biblica* 52 (4, '72) 541-542.

If we construe *hina* of 1 Jn 5:16 as introducing a final clause and give *erōtan* a meaning distinct from *aitein*, we have an expression of the elder's impatience with those who persist in asking questions about the various gradations and gravities of sin. After admitting that there is such a thing as deadly sin, he hastens to cut off further debate or questioning.—D.J.H.

Apocalypse

975. J. MASSINGBERD FORD, "The Divorce Bill of the Lamb and the Scroll of the Suspected Adulteress. A Note on Apoc. 5, 1 and 10, 8-11," *JournStud* *Jud* 2 (2, '71) 136-143.

It is suggested that both scrolls in Apoc are associated with the nuptial relationships of the Lamb, against the background of the marital and adultery imagery of the Exodus. The first (5:1) resembles the *gēṭ mēkuššār* of BB 10:1-2, a folded document signed by witnesses on the exterior folds and used as a bill of divorce among other things. The second (10:8-11), the "little scroll" that is eaten, suggests the ordeal of bitter water used in cases of adultery (Num 5:12-31; *Sotah*). Numerous details of Apoc are in harmony with these suggestions.—G.W.M.

976. A. FEUILLET, "La moisson et la vendange de l'Apocalypse (14, 14-20). La signification chrétienne de la révélation johannique," *NouvRevThéol* 94 (2, '72) 113-132; (3, '72) 225-250.

The symbolic descriptions of the harvest and the vintage in Apoc offer us two distinct but closely linked images. The two most current interpretations of this "most enigmatic part of the whole book" raise grave difficulties: the first, appealing to Joel's oracle (14:13), sees the passage as the description of the chastisement of God's enemies; the second group of commentators, basing their argument on the meaning of *therismos* and *therizein*, apply the image of harvest to God's friends and antithetically that of vintage to his enemies. But a more recent interpretation proposed by A. T. Hanson and especially by G. B. Caird deserves the closest attention. To disclose the meaning of Apoc 14:14-20 we must start with the vision at the beginning of the chapter. The precious "first fruits" (14:4), equally applicable to harvest and vintage, are intelligible only with reference to the future harvest. The "wine press trodden outside the city" (14:20) can be understood only as a reference to Christ's passion prolonged by the suffering of his martyrs (cf. 19:11-16 which must be studied in association with 14:20). The interpretation here proposed allows us to see more clearly the essential points of the Christian message in the book. The first three chapters prepare for this interpretation; the first apocalyptic section (4:1—11:19) teaches the triumph of the church in her martyrs; and the second apocalyptic section recounts the history of humanity from the birth of Christ (12:1-5) to the last judgment (20:11-15). Only the interpretation presented here fully justifies the place the images of harvest and vintage occupy within the whole book.—S.B.M.

BIBLICAL THEOLOGY

- 977r. B. S. CHILDS, *Biblical Theology in Crisis* [cf. *NTA* 14, p. 356].

B. VAWTER, *Biblica* 52 (4, '71) 567-570.—C has written a provocative book, and it is only proper that the work be recognized for the problems it raises as well as for the light it sheds. He seems to be concerned primarily with the peculiar role biblical theology has played in American Protestantism, but this is really a very parochial matter. Furthermore, the principles on which most biblical theologians have been operating are sound and not wrongheaded as C thinks. When he gets to the positive part of the book, C makes a considerable contribution which ought to be pondered carefully. The significance accorded to the canon and the sample exegeses are very valuable, but here he may be solving the problem of continuity between the OT and NT too easily.—D.J.H.

978. J. W. DRANE, "Eschatology, Ecclesiology and Catholicity in the New Testament," *ExpTimes* 83 (6, '72) 180-184.

E. Käsemann's thesis of a radical change from Paul's own futuristic eschatology to the realized eschatology of early catholicism as exemplified by the

deutero-Pauline literature ignores much scholarly opinion emphasizing the realized aspects of Paul's own thought concerning the last things. The tension between futuristic and realized eschatology which Paul exhibits is also to be found in those NT books which K calls "early catholic" and failure to mention the hope of an imminent parousia is not sufficient to establish its absence in a given community.

K also goes too far in contrasting Paul's ecclesiology with that of the Pastorals. Just because Paul's own doctrine of leadership in the church was charismatic, one cannot therefore say that he advocated "an ecclesiastical free-for-all." Certain objective criteria have also to be met. K's stress on "early catholic" sacramentalism overlooks Paul's own high doctrine of baptism.

What K has done is to lay too much weight on predominant tendencies and too little on exceptions. Even those documents which he sets aside as "early catholic" have more in common with the church of the apostolic age than with the developed catholic church of the 2nd century.—J.W.D.

979. W. HARRINGTON, "Theology of the Bible," *DocLife* 22 (1, '72) 3-22. [Cf. § 16-653.]

Brief exposition of the unity of the Bible and the Christian attitude toward the OT as set out in works by H. H. Rowley, M. Burrows, G. von Rad, T. C. Vriezen, W. Eichrodt, E. Stauffer, J. Barr, R. E. Murphy, P. Grelot and C. Larcher.

980. W. HARRINGTON, "The Method and Scope of Biblical Theology," *DocLife* 22 (2, '72) 71-90. [Cf. preceding abstract.]

The theorists of biblical theology are examined—E. Jacob, N. W. Porteous, J. Harvey and G. von Rad on the OT, H. Schlier and R. Schnackenburg on the NT, H.-J. Kraus, P. Benoit and P. Grelot on biblical theology in general. Dogmaticians are also brought into the discussion (e.g. K. Rahner, E. Schillebeeckx).

OT theology is probably to be tackled most successfully in a combination of diachronic and structural approaches. NT theology can be attempted only after the various theologies found in the NT have been carefully elaborated. Then the place of each writing in the overall plan of the Bible must be kept in mind, along with its natural companions among the biblical books. Inevitably, several theologies will emerge and a new synthesis—one now not even begun—will have to be undertaken, a task upon whose unquestionable necessity the theorists all agree.—J.W.D.

981r. J. JEREMIAS, *New Testament Theology. The Proclamation of Jesus* [cf. *NTA* 15, p. 365; § 16-654r].

R. E. BROWN, *TheolStud* 33 (1, '72) 133-134.—J gathers into one book the results of a lifetime's detailed research on the sayings and deeds of Jesus. It is a remarkable effort. Scholars who disagree with his "conservative" conclusions are not always willing to battle it out with him in the field where he is *facile*

princeps—the linguistic and historical conditions of NT times. While we want to know what a saying or parable meant on the lips of Jesus, “I would not attribute to the parable on the lips of Jesus the unique theological importance that J. seems to attribute to it.”—D.J.H.

982r. H.-J. KRAUS, *Die Biblische Theologie* [cf. *NTA* 15, p. 246].

B. S. CHILDS, “A Tale of Two Testaments,” *Interpretation* 26 (1, '72) 20-29. —Whatever corrections and omissions which reviewers may suggest, these should not distract for a moment from the boldness of the venture. The volume is a very German history of biblical theology and its problems. While K basically shares von Rad's approach, he is aware of the many problems which have come to light. In charting a new direction for biblical theology one should start with concrete examples of good biblical exposition, take the limits of the canon seriously, and root biblical theology in the life and history of our own time. There is also need for serious dialogue with Judaism and openness to the work of the Holy Spirit.—D.J.H.

983. K. H. NEUFELD, “‘Frühkatholizismus’—Idee und Begriff,” *ZeitKathTheol* 94 (1, '72) 1-28.

The article traces the history of the term. (1) In response to the Reformation and the Enlightenment J. A. Möhler in 1825 sought to reclaim the first three centuries for the Catholic cause and articulated the “principle of Catholicism” which he explained as the unity of the church under the guidance of the Holy Spirit. F. C. Baur, relying on the Hegelian dialectic and the Lutheran concept of the invisible church, maintained that Catholicism was a synthesis of Jewish Christianity and Paulinism and so was by no means the original form of Christianity. (2) Following his teacher A. Ritschl, A. von Harnack employed the concept of the “old Catholic church”; and even though in debate with R. Sohm he defended the necessity for visible forms, “Catholicism” remained for him an abstraction not to be identified with any visible reality. It was the sociologist E. Troeltsch who was responsible for the term *Frühkatholizismus* and for the description of its constitutive elements. (3) With the recognition of the central importance of the apocalyptic kingdom of God in the earliest phases of Christian history, NT scholars such as E. Käsemann came to see that Lk-Acts and the Pastorals represent a dramatic shift in emphasis. The evaluation of this shift necessarily involves a whole complex of theological problems (canon, meaning of “gospel,” nature of the church, etc.).—D.J.H.

984. E. F. OSBORN, “Historical Critical Exegesis—Käsemann's Contribution,” *AusBibRev* 19 ('71) 17-35.

The work of E. Käsemann offers an unusually favorable sphere for investigating the historicocritical method. By emphasizing that the NT is only a small selection of the primitive Christian discussion and by showing that there were disputing parties in the earliest churches, K has challenged us to hear the word

of God in the conflicting voices of the canon. His one hermeneutic principle is the distinction between the letter and the spirit: since Bible and gospel cannot be equated, the Spirit alone makes possible a critical and proper hearing of Scripture; and the Spirit's supreme function is the justification of the ungodly. K's use of the historicocritical method is illustrated with reference to NT ecclesiology, the righteousness of God, apocalyptic and Paul's use of the OT. From the theological standpoint, his exegesis points to a new ecumenism and a new secularism.—D.J.H.

985. R. N. SOULEN, "Ernst Fuchs: New Testament Theologian," *JournAm AcadRel* 39 (4, '71) 467-487.

For Fuchs what is new in Jesus is the actuality and continuing possibility of new Being before God. To understand Jesus means to repeat this faith which characterized Jesus. The exegete must hear the word and proclaim it; he must translate Jesus' understanding of Being into the present. The relation of Bultmann to Fuchs parallels the relation of the early Heidegger to the later Heidegger. In fact, Fuchs "was already on the road toward an ontology of language in 1933, if not before, at least along with, Heidegger." The article concludes with a list of Fuchs's writings.—D.J.H.

Church and Ministry

986. D. ATTINGER, "La chiesa testimone e segno del regno di Dio," *Servitium* 6 (23, '72) 39-45.

The proclamation of the kingdom (Mt 4:17) is at the core of Jesus' preaching. What then is the relation between the kingdom of God and the church? The Catholic Church is right in affirming a relation between the two. The Protestant position rightly underlines the importance of preaching the gospel; and radical Protestant theology insists with reason that the establishment of the kingdom is God's work, not man's. The kingdom is a future reality attested to by the salvation which the cross brought to the world. The church is the witness to the kingdom which is founded upon this paschal mystery. The church is also the sign of this kingdom.—S.B.M.

987. R. BANKS, "From Fellowship to Organisation: A Study in the Early History of the Concept of the Church," *RefTheolRev* 30 (3, '71) 79-89.

The Pauline understanding of church has a "normative significance for the New Testament as a whole." Church most often refers to the local community, which was characterized by fellowship rather than organization. Integral to this was a recognition of the activity of the Spirit as the central and determining factor. Thus, there was no specialized ministerial office, liturgical form, sacramental activity or doctrinal formulae. These changes, which cannot be interpreted as legitimate developments from the Pauline attitude, occurred during the 2nd century because of abandonment of dependence on the Spirit. Con-

comitantly, there was a loss of "enthusiasm," a growth of Gnosticism and a development of institutionalism.—A.J.S.

988. A. C. BARNARD, "Die Lewende Kerk volgens die Skrif" [The Living Church according to Scripture], *NedGerefTeolTyd* 12 (4, '71) 261-266.

Eph 4:11-16 provides the key to a correct understanding of the essential nature of the church, of its functioning and its task of building up the body of Christ.—B.C.L.

989. G. G. BLUM, "The Office of Woman in the New Testament," *Churchman* 85 (3, '71) 175-189.

English translation of an article which appeared in 1964 [§ 9-1060].

990. J. COPPENS, "Miscellanées bibliques. LXIX. Sacerdocio neotestamentario," *EphTheolLov* 47 (3-4, '71) 471-478.

The asking of several questions about the nature and origin of ministries in the NT leads to the following conclusions. NT ministries derive from the mission, the *apostolē*, of the Lord; they are carried out in his stead and made effective by the Holy Spirit. Apostolic succession prolongs them in the church. At no point is the ministry a delegation of the church; it is founded by Christ himself.—G.W.M.

991. É. COTHENET, "Prophétisme et ministère d'après le Nouveau Testament," *MaisDieu* 107 ('71) 29-50.

(1) The prophets in the NT do not have a creative role. Bultmann's and Käsemann's views on the subject are presented but found unacceptable since they fail adequately to recognize the community as transmitting the tradition and the apostles' role as that of witnesses. (2) Prophecy and apostolate are not mutually exclusive. One person may possess both gifts, and these two charisms may be compared to concentric circles. (3) There are various kinds of prophecy—apocalyptic, exhortatory and a prophecy of blessing.

(4) No opposition exists between the prophetic gift and institution. Paul does not intend to build the church on a new foundation composed of prophets. Rather, time and again he refers his converts to the apostolic kerygma and to the example of the Jerusalem church. In fine, the role which Paul ascribes to the prophets at Corinth has its value and meaning for the church of today—to assure the development of the church in conformity with its original plan, to exhibit the riches of Scripture which provide answers to the questions of today, and to shake some out of their apathy and to strengthen others in the time of doubt and danger. (See the author's forthcoming article in the *Dictionnaire de la Bible, Supplément*, VIII, col. 1222-1337.)—J.J.C.

992. P. DACQUINO, "Il sacerdozio della nuova alleanza alla luce del sacrificio eucaristico," *RivistBib* 19 (2, '71) 137-163.

The priesthood of Christ is only one aspect of his mission; his full mission

was to inaugurate the new reality of salvation of Israel. Priesthood, prophetism and royalty were admirably synthesized; not one of them alone could contain the whole of his mission. This applies in its own way to the whole of the Christian community and its responsible leaders. Their apostolic mission is not only prophetic or priestly or royal. They possess a kind of priesthood by participation in Christ's own. They prepare men for the reception of salvation through evangelical preaching, but it is only through the sacramental rites that men meet Christ in this world. Hence their ministry through the liturgy is indispensable here on earth. Nevertheless the priestly aspect of their ministers was not predominant in the minds of the early Christians. The overriding conception of their mission was as preachers on the model of the great prophets of Israel, and above all of Christ, the Apostle of the Father (Heb 3:1b).—C.S.

993. R. H. FULLER, "Apostolicity and Ministry," *ConcTheolMon* 43 (2, '72) 67-76.

There is no evidence in the Palestinian, Hellenistic or Pauline communities of ordination to ministerial functions during the apostolic age. Afterwards, to preserve the apostolic faith, Gospels were written in the non-Pauline churches and pseudonymous epistles faithful to the apostle's spirit in the Pauline churches; the beginning of the formation of the canon can be seen. To preserve further the apostolic faith the office of government of the Jerusalem type and the ministry (first of the word and then of the Eucharist) were joined and conferred by ordination. The excesses of some charismatics in the Pauline churches contributed to the development of the ordained ministry. The episcopacy was a way of ensuring apostolicity but it was not the only way.—J.O'R.

- 994r. H. KASTING, *Die Anfänge der urchristlichen Mission* [cf. *NTA* 14, p. 252].

M. HENGEL, *TheolLitZeit* 96 (12, '71) 913-915.—Summary. A number of important studies and collections of documents have been ignored; K is scarcely alone in his uncertainty regarding the use of Jewish materials. Yet the study does provide, happily, an introduction for students and pastors to the primitive period of Christian history and to modern scholarship thereon.—J.W.D.

995. N. LEE, "Die Sendingtaak as Hart van die Kerk se Roeping" [The Missionary Task as the Heart of the Church's Calling], *NedGerefTeolTyd* 13 (1, '72) 34-50.

A review of relevant biblical passages reveals that missionary activity has always been of vital importance in the unfolding of the kingdom of God. Initiated by God himself, it is a divine imperative to be carried out by every believer. The missionary task of the church is eschatologically oriented and includes a political, cultural and cosmological dimension.—B.C.L.

996. R. PESCH, "Structures du ministère dans le Nouveau Testament," *Istina* 16 (4, '71) 437-452.

The concept of structure has assumed for many contemporary theologians the importance once held by the term essence. For categories such as ministry what is emphasized are functional implications. In discussion about ministry the following points should be emphasized. The NT writers assiduously avoided the concept of "office" available to them in their contemporary religious and secular environment. The community was regarded as the principal bearer of responsibility. The diversity of concrete structures of NT ministry reflects both freedom and an eschatological perception of the gospel message. That progressive institutionalism occurred in the church from the Pauline letters to the Pastorals and beyond is undeniable. Here Jewish and Hellenistic models prevailed. Realizing these influences, rather than confounding the present-day church should lead it to a deeper experience of freedom in translating Jesus' fundamental command of *diakonia* into reform of church structures.—M.A.F.

997. J. M. REESE, "Patterns of Ministry in the New Testament as Interpreting the Role of the Permanent Diaconate," *AmEcclRev* 166 (3, '72) 174-184.

A brief survey of NT patterns of church order and ministry reveals two factors which can guide present thinking about the role of permanent deacons. (1) The Eucharistic celebration is the decisive force evoking and elaborating special ministerial roles. (2) Specialized ministry is essentially directed to proclaiming the divine plan which finds its fullness in Jesus Christ. Creative fidelity to these two NT insights must be blended with confidence in the Holy Spirit's guidance today in developing new patterns of service.—S.E.S.

998. F. SOLE, "La Gerarchia e i Carismatici nei libri del Nuovo Testamento," *PalCler* 51 (6, '72) 343-353; (7, '72) 405-417.

In view of the contemporary opinions that do not admit the hierarchical organization of the church, we wish to examine, not polemically but doctrinally, the traditional teaching of the Catholic church which is based on the Scriptures, the Fathers and the Councils. Thus the episcopate, the presbyterate, the diaconate and the different categories of the charisms are examined in Acts and in the Pauline writings.—S.B.M.

Various Themes

999. W. BRUEGGEMANN, "From Dust to Kingship," *ZeitAltWiss* 84 (1, '72) 1-18.

The interrelation of covenant-making, enthronement and resurrection has been examined both in OT and in NT contexts by such scholars as J. Wijngaards [§ 12-974], J. H. Hayes [§ 13-133] and C. Barth [§ 13-502]. The present study examines the use of "dust" in various OT passages, showing that the image "speaks of healthy covenant relations which result in life and those which to the contrary bring death." The motif occurs in enthronement contexts, in

wishes for "our" triumph and the destruction of "our" enemies, and in the only two generally acknowledged OT texts affirming resurrection (Isa 26:19; Dan 12:2). These last two passages imply that "*the resurrection of Israel is in fact the enthronement of Israel* among the nations."

After a special section dealing with the dust motif in Job, 1 Cor 15:48-49 is explicated in light of these observations on the OT. "Heaven" here refers to the sort of elevation applicable to both resurrection and enthronement. "Death" alludes both to the dust motif and to broken covenant, just as "victory" in v. 57 acts as death's counterpoise on both levels. "The Christological affirmation is simply that it is the Lord Jesus who summons man to this other status for life," further underlining the integral relation of creation (protological enthronement) to resurrection (eschatological enthronement) as well as the cruciality of Easter for Christian faith.—J.W.D.

1000. D. DAWES, "When You Pray, Say: Abba!" *BibToday* 58 ('72) 635-641.

The use of "Abba" in prayer is a genuine mark of Jesus' language and a profound insight into the prayer of early Christians.

1001. T. C. DE KRUIJF, "Justice and Peace in the New Testament," *Bijdragen* 32 (4, '71) 367-383.

There is no handy NT *topos* connecting justice and peace. *Dikaiosynē* is used for the administration of law (either human or divine) and for a personal attribute or virtue. Struggle is usually required for its establishment. *Eirēnē* corresponds basically to Hebrew *šālôm* in that "both denote a condition rather than an attitude or a relation," in contrast to the Roman notion of *pax* (= "pacification"). The early Christians strove for peace within their own communities, failed to achieve it with respect to Judaism and debated its meaning for their stance within the world at large. Both concepts are always connected not only with the Christ of faith but also with the Jesus of history. What is needed to bring about justice and peace is wisdom (Jas 3:17), faith and love (2 Tim 2:22), and finally joy (Rom 14:17). The joy of celebrating God's covenant with man, the joy of being together, "is the first step towards justice and peace."—J.W.D.

1002r. G. DELLING, *Zeit und Endzeit* [cf. *NTA* 16, p. 249].

W. SCHMITHALS, *TheolLitZeit* 96 (11, '71) 821-822.—D's first lecture offers a preview of his Kittel article on *chronos*; the arrangement of the NT data is particularly felicitous. This work forms the basis for the second lecture, on the dialectic of "already—not yet" in the NT. D sees correctly that one must understand Paul's conception of Jesus' resurrection in an apocalyptic context, yet the cross as saving event has no place in an apocalyptic framework, as he realizes. More attention might have been paid to actual problems of modern theology and church life.—J.W.D.

1003. P. FANNON, "I am with you always," *Way* 12 (1, '72) 29-37.

The richness of what Scripture has to say about sacrament, spirit and body must be understood in order to explain the continuation of Christ's presence among men. Too often this presence is virtually limited to the Eucharist, a limitation that fails to do justice to the NT concept of the church.—J.W.D.

1004. F. C. FENSHAM, "The Covenant as Giving Expression to the Relationship Between Old and New Testament," *TynBull* 22 ('71) 82-94.

Even in the earliest period of the church, the relation between the Testaments "was not taken for granted, but asked for an explanation." Several modern approaches to the problem are discussed: *Heilsgeschichte* (F. Mildenerger, G. E. Wright, W. Pannenberg), promise-fulfillment (R. E. Murphy *et al.*), typology (G. von Rad, L. Goppelt, H. D. Hummel). No one of these is entirely satisfactory. Current research on covenant sheds light on the puzzle. In particular, the covenantal ritual is a potential link between OT and NT (e.g. Mk 14:24; 1 Cor 11:25). The crucifixion is described in terms that can be paralleled by curse material from the OT and its Near Eastern *Umwelt*. The words for covenant (*b'erît*, *diathēkē*) and for the father-son relationship are important pieces in the argumentation.—J.W.D.

1005. O. GARCÍA DE LA FUENTE, "Notas sobre la búsqueda de Dios en el Nuevo Testamento," *CiudadDios* 184 (3, '71) 409-418.

The phrase "to seek God" is very rare in the NT (Acts 17:27; Rom 3:11; Acts 15:17). The NT, like the OT, does speak of God seeking man but in the majority of cases the subject of "to seek" is man. The object of the search is the kingdom of God and messianic blessings. In order to find what one seeks faith is necessary (Heb 11:6). The verb "to seek" in religious thought implies a tension between God seeking the sinner and sinful men seeking God and accepting his call to conversion. Thus the NT, like the OT, knows a search that does not find (Jn 7:33-36). This search is not a rational or philosophical inquiry but a religious, moral and cultural quest for God.—S.B.M.

1006. E. GIUSTOZZI, "Los Profetas, hoy," *RevistBib* 33 (4, '71) 291-302.

The characteristics of OT prophecy are studied; then the people's attitude toward Jesus; lastly the norms for distinguishing the true prophet from the false one. Scripture does not provide us with a set of criteria by which we may with certainty discover the true prophet. In OT times the Jews did not accept unlikely prophets, those who disturbed the social order, and the same held true of Jesus' contemporaries toward him. Do similar false presuppositions prevent the men of today from perceiving and following the true prophets?—J.J.C.

1007. P. GRENET, "L'immortalité de l'âme dans la Bible. Faut-il encore parler de l'âme humaine et de son immortalité?" *EspVie* 81 (51, '71) 729-741.

How can some Protestant pastors and Catholic preachers contend that the

soul-body distinction is neither in the OT nor in the NT? How can they assert that after death there is nothing and that the resurrection means survival only at the end of time? An examination of the OT and the NT texts shows that they can do so only by the linguistically untenable postulate that *nepheš* and *bašar* must have the same meaning as "body and soul," *anima et corpus* or *psychē kai sarx*. This article should allow one to judge the seriousness of such a postulate and the worth of its propagators.—S.B.M.

1008. A. T. HANSON, "Was there a Complementary Rite of Initiation in the First Two Centuries?" *Theology* 75 (622, '72) 190-197.

M. Moreton's contention [*Theology* 74 (617, '71)] that the NT and other Christian documents of the first two centuries support a two-stage initiation, i.e. baptism followed by a separate laying on of hands to confer the Holy Spirit, suffers from severe lack of evidence. While baptism may not always have been regarded as conferring the Spirit, the existence of a complementary rite cannot be inferred from that consideration alone.—J.W.D.

1009. R. LAPOINTE, "Notre Résurrection," *StudRelSciRel* 1 (3, '71) 178-190.

Our resurrection will resemble that of Christ, i.e. it will be the result of a miraculous and eschatological intervention of God. From this divine action all humanity will benefit either because God wishes all to be saved in Jesus Christ or because humanity forms one body of which Christ is the head. All, however, will not believe in their own resurrection, just as all have not, do not and will not believe in the resurrection of Jesus. For the same reason all will not perceive the phenomena which will make this new state known. Neither will they grasp the transformation of the cosmos and the reason why the tombs are empty.

This language is not purely mythical, nor purely existential, nor a combination of both; it is symbolic because it speaks of God but not without ontological and historical features (*eschaton*), and not without existential and personal import (judgment). Thus what we now hope for, i.e. that our resurrection will one day be given us as a consequence of that of Christ, we ought to believe or rather we will be able to believe in so far as we shall have adhered by faith to the resurrection of Jesus.—J.J.C.

1010. J. L. MCKENZIE, "God with us," *Way* 12 (1, '72) 14-19.

The OT idea of God's presence in Israel is examined briefly and then the NT is combed for traces of the same motif. The NT has little to offer save Apoc 21's vision of the new Jerusalem as God's abiding presence at the end of the age or Mt 28:20's affirmation of his presence with the Christian mission. This is part of the NT's near-annihilation of the sacred in favor of the life of pilgrimage.—J.W.D.

1011. B. RIGAUX, "Le célibat et le radicalisme évangélique," *NouvRevThéol* 94 (2, '72) 157-170.

"Evangelical radicalism" needs specification because the expression applies to

the whole NT, even to the Synoptics which, at their own stage of redaction, offer differentiated images of Jesus. By the expression we mean the radicalism of Jesus himself. Yet the problem of celibacy was never treated by the Master himself. By indirect but clear ways the idea of celibacy achieves its significance and value. Our approach is to evaluate the fact, which is beyond reasonable cavil, that Jesus himself was not married. For Jesus the principle of the new religion is conversion. Conversion and faith lead to the decision to follow Jesus and be his disciple. Jesus subordinates family obligations to the service of the word. So to get an idea of celibacy we must start with his person and preaching, the requirements of his ethics, and his declarations on the relation between man and woman. In the gospel there is not a comparison between marriage and celibacy, no explicit links between mission and celibacy or marriage. But there is, if one wishes to follow Jesus, a radical demand for a *dépassement* with regard to one's possessions, family, marriage and celibacy.—S.B.M.

1012. A. RÓDENAS, "Teología bíblica de los carismas," *EstBíb* 30 (3-4, '71) 345-360.

The theology of charisms belongs under the wider category of the theology of the Spirit whose gifts for the edification of the church they are. The Spirit is intimately linked to the life of the church and of the believers. The gifts he bestows abundantly on the church and the believers are called "charisms." Apart from 1 Pet 4:10, Paul is the only NT author to use the term, and the most important Pauline text on charisms is 1 Cor 12—14. What they consist in, the finality they have, and the rules regulating their exercise in liturgical assemblies and the life of the church in general lead us to consider their relation to the hierarchic ministry as well as their place in the church today.—S.B.M.

1013. A. SERRA, "L'attesa del Regno come speranza," *Servitium* 6 (23, '72) 5-16.

The kingdom of God is the communion of love, the covenant that God wishes to establish with men by giving them his son. Man's response to this gift brings about God's reign over all creation. This divine dominion is often obscured, posing a challenge to man's hope. This hope must be anchored in the divine promises. The risen Christ is the Moses of our exodus; and the Eucharist is our communion in life with him if we wish to reign with him.—S.B.M.

1014. J. R. W. STOTT, "The Biblical Teaching on Divorce," *Churchman* 85 (3, '71) 165-174.

God's intention in creating man and woman and ordaining marriage is that human sexuality may find its fulfillment in marriage and marriage therefore should be a permanent and exclusive union. Scripture never commands or even encourages divorce. But divorce and remarriage are permitted to the innocent party on two grounds: first, if his (or her) partner is guilty of immorality, and

secondly, if one is deserted by an unbelieving spouse. Nevertheless, in both cases the permission is granted reluctantly.—J.J.C.

1015r. H. THYEN, *Studien zur Sündenvergebung im Neuen Testament* [cf. *NTA* 14, p. 356; § 16-345r].

H.-F. WEISS, *TheolLitZeit* 96 (9, '71) 678-681.—Summary. T's second chapter bears the burden of his argument and is the focus of this review. One is led by T's discussion to ask whether the baptismal passages do not have more of a role in Paul's theology of grace than T is willing to allow, a question which requires a more extensive discussion of Paul's understanding of baptism than has been provided in this volume. Nonetheless we are in T's debt for a thoroughly researched, provocatively written study on an important topic.—J.W.D.

1016. P. VANDERLINDEN, "De l'angoisse à l'espérance: la mort transfigurée," *ParLiturg* 53 (5, '71) 399-404.

Since the dawn of creation death has been looked upon as a punishment (Gen 3:19) and in all subsequent history has been a source of dread and cause of anguish for men. Jesus, however, reversed that trend, making his death an act of efficacious love and choosing to redeem sinful mankind by dying upon the cross (Jn 12:32).—J.J.C.

1017r. A. VÖGTLE, *Das Neue Testament und die Zukunft des Kosmos* [cf. *NTA* 15, p. 367].

K. M. FISCHER, *TheolLitZeit* 96 (12, '71) 910-912.—Vögtle spares no pains in his effort to establish not only a thesis but also a new theological program over against Bultmann, Cullmann, Käsemann and Teilhard de Chardin. But why should a statement be discarded if it is explicit and heeded only when ostensibly it concerns something else? His new method is no help here, nor does it do justice to differences within the NT itself. The NT has much more to say on this question than V has presented, and he risks retreating into an internal ecclesiastical conception of hope, despite his professed allegiance to scientific categories.—J.W.D.

THE WORLD OF THE NEW TESTAMENT

Early Church

1018. J. B. BAUER, "Agraphon 90 Resch," *ZeitNTWiss* 62 (3-4, '71) 301-303.

The note supplies parallels to *agraphon* 90 in Resch's collection which is taken from Tertullian's *De Baptismo* 20, 2: *neminem intemptatum regna caelestia consecuturum*. The appearance of the phrase "heavenly kingdoms" has an obvious connection with the Matthean *basileia tōn ouranōn*—a phrase mirrored in the *Gospel of Thomas* 20, 54 and 114. Thus the *agraphon* would seem to have some connection with the Syrian church.—D.J.H.

1019r. J. BERGMAN, *Ich bin Isis: Studien zum memphitischen Hintergrund der griechischen Isisaretalogien*, Acta Universitatis Upsaliensis, Historia Religionum 3 (Uppsala: Universitets Biblioteket, 1968), 349 pp.

L. VIDMANN, *Sylloge inscriptionum religionis Isiacae et Sarapiacae*, Religionsgeschichtliche Versuche und Vorarbeiten 28 (Berlin: de Gruyter, 1969), 373 pp.

R. A. BOWMAN, *Aramaic Ritual Texts from Persepolis*, University of Chicago Oriental Institute Publications 91 (Chicago: University of Chicago Press, 1970), 194 pp. and 36 plates.

J. Z. SMITH, "Native Cults in the Hellenistic Period," *HistRel* 11 (2, '71) 236-249.—Studies of Hellenistic religions often neglect consideration of the differences between the development of religions in diaspora situations and in the homeland. Diaspora religions were often archaizing, transcendent with respect to place, personal, etc. Bowman's work is important for attempting to relate the Roman imperial Mithra cult—problematically, it is true—to its ancient forebears via the cult of Achaemenid times. Vidmann presents a model edition of the important Isis and Serapis material. Bergman goes further than others in the debate about whether the Isis aretalogies are of Hellenistic or Egyptian origin. Despite its flaws, his book is a major contribution to relating Isis, Egyptian royal ideology and Ma'at, i.e. to discovering archaic elements in relation to a whole ideology rather than to isolated philological parallels.—G.W.M.

1020. R. BERTHOUSOZ, "Le Père, le Fils et le Saint Esprit d'après les Lettres d'Ignace d'Antioche," *FreibZeitPhilTheol* 18 (3, '71) 397-418.

Ignatius' letters are pastoral or catechetical meditations in which his principal preoccupation is union of hearts and minds within the community. It is particularly interesting to note that his reflections are centered on the person of Jesus whose proximity to the Father, whose divinity and real humanity, and whose redemptive mediation are all stressed. Terminology in Ignatius' writings remains fluid. But the various words used to express the relationship of Christ to the Father, *gnōmē* or *gnōsis*, are treated much as the concept *logos* is expressed in the NT. One is correct in seeing marked Pauline and Johannine echoes in the Ignatian material. References to the Spirit, while not numerous, do occur in *Ephesians* 9:1 and *Magnesians* 13:1-2. The level of conscious differentiation in regard to the personhood of the Spirit remains low.—M.A.F.

1021. J. CAMPOS, "La 'Ciudad de Dios' según la mente y sentir de los Padres de la Iglesia," *CiudDios* 184 (4, '71) 495-579.

The idea of the "city of God" has links with the typology and the prophetic prefiguration of both OT and NT. There is also in the extrabiblical apocalyptic literature a tradition of the celestial city. In Heb the idea of "city" is taken in conjunction with that of "kingdom." It is an application, transformed to an eschatological order, of the OT concept of the realization of the divine plan.

The city of the great king (Ps 47; Mt 5:35) is the visible sign and the proclamation of the celestial city where the kingdom of God is realized in its totality (Heb 12:22). From the *Epistle to Diognetus* to Augustine to Aretas in the 9th century we have evidence of the patristic tradition about the "city of God." A modern exegesis of the scriptural texts employed by them (Pss; Isa; Tob; Phil 3:20; Heb 11:10, 16; 12:22; 13:14; Apoc 3:12; 11:2; 20:9; 21:2) adds little to the exegetical and theological contributions of the Fathers to the theme.—S.B.M.

1022. J. M. CANAL SÁNCHEZ, "San José en los libros apócrifos del Nuevo Testamento," *CahJos* 19 (1-4, '71) 123-149.

In so far as possible, a chronological order is followed in the works examined: the *Acts of Pilate* reflect the caricature that Jewish tradition formed of the origins of Jesus; the *Gospel of Philip* reflects the cult of the virginal father of the Lord that flourished in Egypt; the *Gospel of Peter* contributes to the theory of the previous marriage of Joseph; the *Ascension of Isaiah* and the *Odes of Solomon*, in stressing the virginal birth, assign Joseph a secondary role of minister in the divine economy; the *Birth of Mary according to St. James* had the widest influence on the traditions, patristic and artistic, of the marriage of Joseph and Mary and their home; the *Gospel of Bartholomew* speaks only of Mary; the *Infancy of the Lord according to Thomas* speaks hagiographically of Joseph; the *History of Joseph the Carpenter* is a work of piety. Most of these works agree Joseph was a carpenter. All of them stress his exceptional virtues.—S.B.M.

1023. J. DANIELOU, "Le traité *De centesima, sexagesima, tricesima* et le judéo-christianisme latin avant Tertullien," *VigChrist* 25 (3, '71) 171-181.

The pseudo-Cyprianic sermon *De centesima* is a reworking of a Latin Jewish-Christian work of the late 2nd century. Among its Jewish-Christian features, identified by comparison with other literature, are its freedom in biblical citations, allegorical exegesis of the parables, and angel Christology. The work may have made use of Tatian's *Diatessaron* in its Latin version. It demonstrates encratite features and is an important witness to an encratite Jewish Christianity in Africa in the 2nd century.—G.W.M.

1024. B. DIEBNER, "Die Orientierung des Jerusalemer Tempels und die 'Sacred Direction' der frühchristlichen Kirchen," *ZeitDeutschPalVer* 87 (2, '71) 153-166.

Neither the theory of K. Möhlenbrink that the Temple was oriented toward the west because of the prevailing west wind, nor that of J. Morgenstern that it was oriented toward the east because of a solar influence, has been accepted. No third theory, but rather some methodological considerations are offered here. Direction or orientation can be determined by the direction of the door or the place of the altar, the direction the priest faces or that the congregation faces. Written traditions about the orientation of a temple (e.g. Solomon's

Temple) are usually secondary. In Syria-Palestine the earliest Christian sanctuaries were at the eastern end of the church, the opposite end from the Jerusalem Temple. Perhaps Christians wanted to differ from Jerusalem or just preferred to pray at that end of the church. More likely, popular piety seems to have awaited Jesus' coming from the east, perhaps under the influence of Ezek 43—44. Mt 24:27 reflects this belief. This preference probably arose between the break from Jewish worship and our first written sources and resulted from an interpretation of Ezek 43—44 different from the Jewish one.—A.J.S.

1025. R. A. GÓMEZ MÁs, "Temas Fundamentales del Docetismo," *Communio* 4 (2-3, '71) 153-191.

An exposition of the historical forces which contributed to the development of Docetic theories (Greek philosophy, Gnosticism, Jewish apocalyptic thought), of the NT basis of the reality of Jesus' corporeality, and of the themes and some specific manifestations of Docetism.

1026. D. B. GREGOR, "La kvadrato SATOR AREPO" [The Sator Arepo Square], *BibRevuo* 7 (3, '71) 141-148.

A brief description of the enigmatic inscription which traces its origin to Irenaeus.

1027. J. KARAWIDOPULOS, "Ein Agraphon in einem liturgischen Text der griechischen Kirche," *ZeitNTWiss* 62 (3-4, '71) 299-300.

In a prayer addressed to Jesus found in post-13th-century Greek MSS we find this saying attributed to Jesus: "As often as you may fall, rise up and you will be saved." No NT text can adequately explain the saying, and yet it is cited among several known logia of Jesus. One must conclude that the logion was known from tradition as a saying of Jesus.—D.J.H.

1028. A. F. J. KLIJN, "Christianity in Edessa and the Gospel of Thomas. On Barbara Ehlers, Kann das Thomasevangelium aus Edessa stammen?" *NovTest* 14 (1, '72) 70-77. [Cf. § 15-686.]

That the *Odes of Solomon* must have been written in a bilingual environment corresponds to the picture we have of the multilingual Jewish community in Edessa and its current religious and cultural ideas. It is plausible that the *Diatessaron* was accepted in Edessa because it presented well known traditions arranged in a convenient way. The *Acts of Thomas* appears to be the literary product of the group to which Tatian belonged. A provenance where the canonical Gospels did not possess authority, composition in Greek, reverence for Thomas, and the agreements with the *Diatessaron* all point to Edessa as the place of origin for the *Gospel of Thomas*. This may show that apart from the Bardesanites, Quqites and Marcionites there existed a group in Edessa which developed as the main Christian group.—D.J.H.

1029. R. PADBERG, "Das Amtsverständnis der Ignatiusbriefe (ca. 110 n. Chr.)," *TheolGlaub* 62 (1, '72) 47-54.

If one approaches Ignatius' writings from the viewpoint of 1—2 Cor and the Pastorals, his view of a threefold church office may seem strange, yet the elements have been handed down. It must be said that the church as portrayed by him with its mutual exchange and its strongly collegial character is not so "monarchical" as is sometimes claimed. But the theology of this community ordinance and of this structure of offices seems to be original. Guarding against the infiltration by Jewish-Gnostic groups with their suspicious teaching and customs, the Bishop of Antioch appeals not only to the unity and the close-knit character of the Christian family gathered about bishop, priest and deacon but also to the example of the apostles grouped about Jesus and to the institution of the diaconate as related in the Gospels and Acts; he thus offers a theologically deeper understanding of an arrangement which continues henceforth.

Furthermore, we should realize that the cessation of the authority of the apostles at their death and the death of their disciples urgently demanded spirit-filled, prophetic persons who could now assume the direction of the endangered church. That the disciples of the apostles appointed bishops and elders is evident from the Pastorals. Ignatius' letters make it clear that individual bishops enjoyed special authority and high respect and that this position of theirs was considered useful and exemplary.—J.J.C.

1030. A. C. PERUMALIL, "The Apostle Thomas in India. A Historical Investigation," *IndEcclStud* 10 (4, '71) 189-203.

The tradition that the apostle Thomas evangelized India has often been rejected by those who contend that the ancient name "India" refers not to the sub-continent but to a variety of Near Eastern regions. This contention is false, as shown by Greek and Latin writers from the 3rd century B.C. to the 7th century A.D. The identity of Gudnaphar in the *Acts of Thomas* with a similarly named Punjab ruler has been falsely assumed. The uniform witness of local tradition in Mylapore in South India, which claims to have Thomas' tomb, agrees well with what can be inferred from the *Acts of Thomas*: the apostle's work was in the south.—J.W.D.

1031. A. RAGOT, "De l'essénisme au christianisme," *CahCercErnRen* 19 (73, '71) 5-24.

A direct line of development can be traced from Essenism to Christianity. 1QH iii speaks of a woman in travail, who symbolizes an Essene church, as found in Apoc 12. 4QTest represents an Essene gospel, speaking of a messianic leader and his horrible execution. The Essene influence can be traced through the Wisdom of Solomon and the *Odes of Solomon* and into the Epistles of the NT. In sum, the gospel appears to be a Hellenistic novel, written to spread and defend the Essene drama.—A.J.S.

1032. A. RAGOT, "L'essénisme dans les apocryphes," *CahCercErnRen* 20 (74, '72) 3-8.

The apocrypha provide a chain of relations between the Essenes and Christianity. Documents like *1 and 2 Enoch*, the *Ascension of Isaiah*, *4 Ezra* and *2 Baruch* form a sort of apocryphal bible. Other works like the *Odes of Solomon*, *Barnabas* and *Hermas* are among the principal documents on the birth of Christian letters. The 2nd and 3rd centuries knew an astonishing doctrinal polymorphism. Christianity, born of Essenism, has its place in the history of the long national and religious struggle of Israel.—S.B.M.

1033. A. RAGOT, "L'Initié depuis Hestia," *CahCercErnRen* 20 (74, '72) 9-13.

The child, whom Porphyry calls "The Initiate since Hestia," played an important role in the mysteries of Eleusis. The idea of a predestined child existed in Israel as well as in Qumran. Jesus, like the Teacher of Righteousness, is described as the chosen above all others. The special power attributed to the child came from Hestia or Demeter or, later, from the Judeo-Christian God.—S.B.M.

1034. F. VATTIONI, "Appunti sulle iscrizioni siriane antiche," *Augustinianum* 11 (2, '71) 433-446.

Bibliography is reviewed and a list of 61 inscriptions given. In the Peshitta to Acts 14:13 *mr'lh'* translates Zeus. Some inscriptions use the term in reference to Bel. But in the area of Hatra it seems to refer to the god Sin. The name Barnabas (Acts 4:36) is found in its Greek form in a Syriac inscription (*brnbs br bly*) instead of the original *br nb'*. Silas of Acts 15:22 and 17:4 is found as *šyl'* and Chusa of Lk 8:3 as *brkwz'*.—A.J.S.

- 1035r. R. WEIJENBORG, *Les lettres d'Ignace d'Antioche* [cf. *NTA* 15, p. 249; § 16-709r].

J. BARBEL, *TheolRev* 67 (6, '71) 531-532.—The thesis that the long Greek MS (13 letters) is the earliest recension and was composed in the 4th century seems to have been assumed from the start. The analysis of one letter is simply not sufficient to prove the point. Also, the allusions in Polycarp, Irenaeus, Lucian of Samosata and Eusebius must be explained. The position that the language and theology are impossible for the time of Ignatius of Antioch must first be proved.—D.J.H.

- 1036r. ———, *Idem*.

O. PERLER, "Die Briefe des Ignatius von Antiochien. Frage der Echtheit —neue, arabische Übersetzung," *FreibZeitPhilTheol* 18 (3, '71) 381-396.—Summary. W's proposed thesis is quite inconclusive. (1) He underestimates the importance of witnesses who cite the Middle Recension (M) before A.D. 360, i.e. before the appearance of the Long Recension (L). (2) He imparts

to the Codex Laurentianus excessive importance. (3) He needs to explain the historical background of M and L. A detailed critique of W's position is given by analyzing *Ephesians* 7:2. In rejecting his proposal one can nonetheless arrive at a better appreciation of the purpose and theological emphases of the pseudo-Ignatian letters.—M.A.F.

1037r. R. L. WILKEN, *The Myth of Christian Beginnings, History's Impact on Belief* (Garden City, N.Y.: Doubleday, 1971), 218 pp.

G. JOHNSTON, *Perspective* 13 (1, '72) 80-82.—For the daunting span from St. Luke to Käsemann the book requires a considerable mastery of biblical, theological and historical disciplines. "The author has some mastery of all three but not in equal measure." Some points of criticism are not intended to detract from this "brave, and sometimes exciting" book. Theologically, it lacks a doctrine of the immanent spirit of God. "Christian origins are in Jesus, not in 'the tiny band of Jews who walked with Jesus.'" "Kingdom" has become "an impossible expression for our day."—S.B.M.

Archaeology

1038. R. AMIRAN, "The First and Second Walls of Jerusalem Reconsidered in the Light of the New Wall," *IsrExplJourn* 21 (2-3, '71) 166-167.

N. Avigad's excavation of a new wall on the eastern edge of the plateau of the Western Hill (cf. *IsrExplJourn* 20 [1-2, '70] 129 ff.) allows the hypothesis that "Josephus' Second Wall is the *earliest* in the series of walls existing in his time, going back to the eighth century B.C. Josephus' First Wall is some six centuries younger, dating apparently to the second half of the second century B.C."—S.E.S.

1039. M. AVI-YONAH, "The Newly-Found Wall of Jerusalem and Its Topographical Significance," *IsrExplJourn* 21 (2-3, '71) 168-169. [Cf. preceding abstract.]

R. Amiran's suggestion seems to present numerous difficulties. Further, Avigad's architectural fragments indicate a large Hellenistic temple under construction, possibly one to Olympic Zeus planned by Antiochus IV but interrupted by the outbreak of the Hasmonean revolt.—S.E.S.

1040. G. W. BOWERSOCK, "A Report on Arabia Provincia," *JournRomStud* 61 ('71) 219-242, plates xiv-xv.

The history of the province of Arabia can now be reassessed in light of modern archaeological work and exploratory surveys as well as new interpretation of the historical sources. In view of such a new assessment, this article gathers together the evidence under the headings of the Nabataeans (knowledge of whose settlements is essential for understanding the nature of the Roman province), the early history of the province, the list of governors, and the state of knowledge about the roads and provincial *limes*.—G.W.M.

1041. A. DURANTI, "Konfirmoj al la tradicio pri la Betlehema Groto" [Confirmation for the Tradition About the Bethlehem Grotto], *BibRevuo* 7 (2, '71) 96. [Cf. § 15-693.]

Additional archaeological data confirming the credibility of the tradition about the grotto.

1042. M. GICHON, "The Plan of a Roman Camp Depicted upon a Lamp from Samaria," *PalExplQuart* 104 (1, '72) 38-58.

One of three oil lamps from Samaria, belonging to type VII of Sileth ed Dhar, bears an outline plan in molded relief on the upper part of its neck, apparently the plan of a military camp, though without protruding towers and with two centrally crossed camp roads. This type of fort could fit in well with Roman military architecture in Judea from Flavian times on. "I venture to suggest that a camp of this pattern might well have served as containment for the units raised by Herod from among the Sebasteni, later incorporated in the Roman army."—S.E.S.

1043. C. J. HEMER, "The Later Ramsay. A Supplementary Bibliography of the Published Writings of Sir William Mitchell Ramsay," *TynBull* 22 ('71) 119-124.

R's academic publications from 1923 to 1939, almost entirely concerned with the archaeology and epigraphy of Asia Minor, are all listed here (but not those on current affairs), together with a selection of biographical materials and bibliographies, plus a supplement to the list of pre-1923 works compiled by his daughter for R's *Festschrift* of that year.—J.W.D.

1044. J. P. KANE, "By No Means 'The Earliest Records of Christianity'—with an Emended Reading of the Talpioth Inscription *IĒSOUS IOU*," *PalExplQuart* 103 (2, '71) 103-108, 1 folding chart.

A sampling of the manifold approaches and solutions to the inscriptions on the 7th and 8th Talpioth ossuaries (*iēsous iou* and *iēsous alōth*) shows how divergent the opinions of scholars are on this matter. If one considers the purpose and forms of other ossuary inscriptions, it is evident "that they are brief identifications of the dead, usually one name only, sometimes with a patronymic, a nickname, an occupation or a place of origin added to make the identification clear." Only when no sense can be made of them as names is one justified in resorting to other possibilities. The two inscriptions in question should read "Jesus, son of Judas" (by restoring *Ioud[o]u*, based on personal examination of the inscription) and "Jesus, son of Aloth."—S.E.S.

1045. A. KINDLER, "A Coin of Herod Philip—the Earliest Portrait of a Herodian Ruler," *IsrExplJourn* 21 (2-3, '71) 161-163, plate 32.

A study of two specimens argues that Herod Philip struck coins bearing his

own effigy as early as A.D. 1-2 and may well have been forbidden by Roman authorities to continue the practice.—S.E.S.

1046. S. LOFFREDA, "Recenti scoperte a Cafarnao," *RivistBib* 19 (2, '71) 221-229.

A description of the results obtained so far in the excavations at Capernaum. An extensive quarter of the old city between the synagogue and the Octagon and another one on the east of the latter witness to a well-laid city from Hellenistic times up to the 7th century. It is very likely that these excavations have discovered the house of Peter. There exists in Capernaum a house of particular importance for the inhabitants from the 1st century of our era. This community spirit becomes more evident in the 4th century, when the house becomes the focal point for a strong structure at the expense of a number of private houses, leading to the building of an octagonal church. Graffiti mark the people as Christians. Literary evidence added to archaeological findings and the existence of the Jewish Christians in Capernaum leads to the identification of Peter's house. Moreover the archaeological evidence now proves the synagogue of Capernaum to belong to the 4th century (coins fixed in wall plaster, pottery). So far no evidence has come forth that the synagogue stands on an earlier one of Jesus' time.—C.S.

1047. Y. MESHORER, "A New Type of Coins of Agrippa II," *IsrExplJourn* 21 (2-3, '71) 164-165, plate 32.

Description of a coin, clearly inscribed, which establishes a type with two previous specimens. This type bears Latin as well as Greek legends, plus the letters S C, and was struck in the mint of Neronias (Pania) from A.D. 61. The goddess Moneta appears on each.—S.E.S.

1048. E. M. MEYERS, A. T. KRAABEL AND J. F. STRANGE, "Archaeology and Rabbinic Tradition at Khirbet Shema'. 1970 and 1971 Campaigns," *BibArch* 35 (1, '72) 1-31.

Two seasons of excavation at Khirbet Shema' in Meiron (N. Galilee) have established no occupation prior to the 4th century A.D. Principal significant discoveries so far are an unusual synagogue, many tombs and a ritual bath (besides pottery, coins and other objects). The synagogue, which extended and utilized previously constructed rooms, has its long axis running east-west with a bema on the long southern wall, a monumental staircase leading up from its floor level to the exterior, a small adjacent frescoed room (which includes a concealed chamber, possibly a genizah) and evidence of a balcony or women's gallery, all of which credits the original builders with "real creativity and a strong desire for architectural variety." Of *ca.* 30 known tombs, 6 were excavated and are of varied types with provision for secondary burial. An underground *mikveh* of unusual construction was also excavated, plus an associated chamber which is possibly a *pre-lavatorium*. The pottery dates

predominantly to the 4th-5th century; 75 to 80% of the coins date to Constantine I and Constantius.—S.E.S.

1049. A. NEGEV, "The Nabatean Necropolis of Mampsis (Kurnub)," *IsrExpl Journ* 21 (2-3, '71) 110-129, plates 21-28.

Description of the excavation (1965-1967) of a necropolis 1 km. north of Kurnub, with specific attention to "tables" (possibly connected with funerary meals), tombs, burial practices (inhumation, coffin and reburial), the military cemetery, the hundreds of pottery vessels and other finds. The necropolis was used during both occupations of the town, the first half of the 1st century A.D. and the first half of the 2nd century. Additional tombs discovered in 1971 indicate a third period of use in the late Roman era.—S.E.S.

1050. E. D. STOCKTON, "Petra Revisited: A Review of a Semitic Cult Complex," *AusJournBibArch* 1 (4, '71) 51-73.

The article looks at the chief components of the Petra cult (the Dushara block and its placement, votive objects and the high place) as an organic unity and suggests that "the orientation of the high place may be a witness to the prehistory of the Petra cult complex, when it and other elements focussed on a sacred mountain."—S.E.S.

1051. A. D. TUSHINGHAM, "A Hellenistic Inscription from Samaria-Sebaste," *PalExplQuart* 104 (1, '72) 59-63.

Description and suggested reconstructions of a fragmentary inscription which reads:

SŌTĒRA[
EG BASILE[
BASILISSĒS[

It is probably a dedication either to Ptolemy IX Soter II (Lathyrus) of Egypt or to Antiochus VII Soter (Sidetes). The first would date to 108 B.C., the second to *ca.* 134 B.C.—S.E.S.

Judaism

- 1052r. *Apocalypse de Baruch*, ed. P. Bogaert [cf. *NTA* 14, p. 254; § 15-1027r].

J. GRIBOMONT, *RevHistEccl* 66 (2, '71) 556-561.—It would be interesting to study the possible relationships among the unusual collection of books in Syriac MS Ambros. B. 21. Inf. which includes 2 *Baruch*. Bogaert might have given more attention to P. Prigent's work on *Barnabas* in his discussion of the *Paralipomena Ieremiae*. He is right to defend the unity of 2 *Baruch* and his analysis is very valuable, especially for its extraordinary knowledge of Jewish literature. But closer comparison with some NT themes and books would have been useful.—G.W.M.

1053r. *Apocalypsis Henochi graece*, ed. M. Black [cf. *NTA* 15, p. 368].

P. GRELOT, *RevBib* 78 (4, '71) 611-615.—B has assembled here the Greek material available; and, as far as I can judge, the collection seems complete. But there remains the need for another parallel collection of citations in the other secondary versions of the patristic period, as J. T. Milik points out [§ 16-1069].—S.B.M.

1054. S. APPLEBAUM, "The Zealots: the Case for Revaluation," *JournRomStud* 61 ('71) 155-170.

Given the renewed interest in the Zealots in light of recent discoveries, historians have tended to assess them in conformity with their own political and religious views. A fresh assessment of the evidence makes possible a more objective estimate. What is required is a new evaluation of the Zealots as an organic growth of Judaism in response to the critical situation arising from the relations of Judea to the Roman Empire. Such an evaluation must be based on an awareness of the acute nature of the social and religious conjunction of the period. The Zealots can be distinguished from some of the resistance efforts of the day, but their influence survived the fall of Jerusalem into later revolutionary movements.—G.W.M.

1055. A. BEN-DAVID, "Jewish and Roman Bronze and Copper Coins: Their Reciprocal Relations in Mishnah and Talmud from Herod the Great to Trajan and Hadrian," *PalExplQuart* 103 (2, '71) 109-129.

A detailed, six-part analytical study, with several comparative tables, of coinage, its nomenclature, weight, numerical content, value, etc., in the period from Herod to Hadrian. (1) The Talmudic terms *sela'*, *zûz*, *mēâ* and *pûndyôn* were not minted coins, but units of reckoning. (2) The small coins *'îsâr* (or *'îsâr 'îtalqî* = Roman *as*) and *pērûṭâ* (= 1/2 Roman *quadrans*) were minted, but without any indication of their denomination. Their value fluctuated according to variations in the silver and/or copper content of the Roman *denarius*. (3) Except in the First and Second Jewish Revolts, silver coins were not minted in Palestine; the silver coins current there were from the autonomous mint at Tyre (and were not therefore the Roman silver *denarius*), of higher silver content than the other Roman provincial coins of the same period. (4) The fact that Palestinian Jews struck such small coins as the *pērûṭâ*, considerably less in value than the smallest Roman coins, is a token of their poverty. Yet the *pērûṭâ* was highly valued for its real purchasing power. (5) The coins of the periods of Herod and Archelaus found in Israel, whose metallic composition has been analyzed, are classified on the basis of the weights of corresponding Roman coins of the time of Augustus (with consideration allowed for certain overweight and underweight factors). (6) The article concludes with a discussion of the coins of the First Jewish Revolt and the related views of B. Kanael, L. Kadman and D. Sperber.—S.E.S.

1056. J. H. CHARLESWORTH, "The Renaissance of Pseudepigrapha Studies. The SBL Pseudepigrapha Project," *JournStudJud* 2 (2, '71) 107-114.

An account of studies on the OT pseudepigrapha undertaken and in prospect under the aegis of the Society of Biblical Literature.

1057. H. J. DE JONGE, "Les fragments marginaux dans le ms. *d* des Testaments des XII Patriarches," *JournStudJud* 2 (1, '71) 19-28.

Among the many marginal comments in Vatican Greek MS 1238, there are four fragments of Christological passages of the *Testaments* which offer material for comparison with the text of *d* itself and with the short Latin recension especially as witnessed in the *Speculum historiale* of Vincent de Beauvais. The Greek text of the fragments is not shaped by the Latin, however, but rather witnesses to a common earlier Greek stage of the text independently followed by both *d* and the fragments.—G.W.M.

1058. G. DELLING, "Von Morija zum Sinai (Pseudo-Philo Liber Antiquitatum Biblicarum 32, 1-10)," *JournStudJud* 2 (1, '71) 1-18.

An exegesis of the passage is given, pointing to its relationship to the biblical passages and to other passages in Pseudo-Philo and also indicating its unique features. This text, though presented as the song of Deborah, is not a hymn in form, but a stylized narrative. It reflects the faith of a Palestinian Jew of the period about A.D. 100.—G.W.M.

1059. G. DELLING, "Die Weise, von der Zeit zu Reden, im Liber Antiquitatum Biblicarum," *NovTest* 13 (4, '71) 305-321.

Examination of the Latin words for time in Pseudo-Philo reveals a rather close and systematic dependence on Greek equivalents: *saeculum/aiōn*; *tempus/kairos* and *chronos*; *finis/telos*. Adjectives for "eternal" (*sempiternus* and *aeternus*) and variations on the phrase *complere tempus* are very common. The author is particularly interested in the relation between the event he is narrating and its past or future OT analogies. Throughout the book he presents a great deal of chronological information. Finally, he uses many time-expressions in describing Israel's future and God's eschatological visitation.—D.J.H.

1060. P. HENDRIX, "Een Paasvigilie in Philo's 'De vita contemplativa'" [An Easter-vigil in Philo's "De vita contemplativa"], *NedTheolTijd* 25 (4, '71) 393-397.

At the end of his *De vita contemplativa* Philo tells about the Jewish monks, the Therapeutae, and about the vigil which every seven weeks they celebrated in a solemn manner. Meal and vigil, readings and hymns, explanation of the Scriptures, the whole liturgical attitude and style at the sacred meal and the prayer, and even the vocabulary which Philo uses for persons as well as for their actions, point out that the mysterious service of Easter Saturday in the

Orthodox Church, especially the Russian, must be a remnant of Jewish-Hellenistic liturgy, which goes back to the nocturnal celebrations of the Therapeutae.—J.L.

1061r. M. R. JAMES, *The Biblical Antiquities of Philo* [cf. *NTA* 16, p. 131].

D. J. HARRINGTON, *CathBibQuart* 34 (1, '72) 81-82.—The inclusion of L. H. Feldman's 169-page prolegomenon means that in a single volume we have two important books. The most outstanding feature of Feldman's work is the awesome accumulation of comparative material which should warn us against accepting facile hypotheses regarding Pseudo-Philo's origins. Feldman's discussion of the original language seems excessively cautious; and, in fact, in his commentary he is much more positive toward the hypothesis that *LAB* was originally composed in Hebrew.—D.J.H. (Author.)

1062. J. JERVELL, "Die offenbarte und die verborgene Tora. Zur Vorstellung über die neue Tora im Rabbinismus," *StudTheol* 25 (2, '71) 90-108.

To answer the question as to whether or not Israel expected a New Torah we must first realize that our documents are principally the reflection of a tradition which came to dominate in Judaism, and also that this discussion touches upon more areas than direct mention of the New Torah or even questions regarding the messianic era. The rabbis never questioned the validity of the Torah for this age. In regard to the age to come, opinions varied from those who maintained that at least part of the Torah is still in heaven and yet to be revealed, to the more dominant view in our literature that all the Torah (including its written and oral interpretations) was revealed at Sinai: there is no need to "go up to heaven" (Deut 30:12). According to this second view what was once for all revealed may be forgotten in part but it can be recovered by careful analysis of what remains, especially the biblical text itself. Views which are between these opposing positions are also found: these may expect a "New Torah" in the sense that there will be a new skill in interpreting, or new interpretations, or partial changes, or even new commands. Thus, the contradiction between Gen 9:3 and Lev 11:2 ff. will be resolved either by a deeper insight or because God, who imposed the laws of clean and unclean in order to exercise Israel in obedience, will abrogate them. Again, Ps 146:7 which refers to the "Lord loosing the bound" (read "bonds"), means that he will declare clean what is now unclean, or that he will allow intercourse with a woman during her period, etc.

The discussion about Solomon's handling of the Torah initiates a variety of opinions about seeking the true intent of a law: for some commentators, he who changes one letter of a law invalidates the whole Torah. Discussions of Deut 17:16-20 in this context show a development from a mention of changing the law to changing the alphabet in which it was written. Some rabbis admit that the messiah will clear up difficulties and correct misinterpretations; some connect him with one or other aspect of New Torah mentioned above. In regard

to the messianic age and the "week of years," discussion tends to center on such questions as Israel's forgetting the Torah and being retaught, and the degeneration in the quality and (later) quantity of teachers who will be replaced in the "days of the messiah."—F.M.

1063. B. KANAEL, "Notes on the Dates Used During The Bar Kokhba Revolt," *IsrExplJourn* 21 (1, '71) 39-46.

Reinterpreting the Bar Kokhba coins in the light of the documents of Wadi Murabba'at and Naḥal Hever, one is able to reconstruct the dates of the revolt. "Year One of the Redemption of Israel" was calculated from Nisan, A.D. 132, and Bar Kokhba occupied Jerusalem for two years, issuing coins inscribed "Year Two of the Freedom of Israel" and "Of the Freedom of Jerusalem," i.e. "Year Three." In the spring or summer of 134 Bar Kokhba retreated to Bethther. The term "Redemption" remained in use by his followers, while the term "Freedom" was used by the Sages.—G.W.M.

1064. C. KLICK, "Are You He Who Is to Come?" *LuthQuart* 24 (1, '72) 51-65

The facile condemnation of "Jewish rejection of Jesus as the Messiah" by many Christians stems from the widespread ignorance about what Jewish messianic expectations really were. That ignorance is due not only to lack of communication by scholars but also to the intrinsic difficulty of the material itself, of determining what is Jewish and what is Christian or Christianized, and of bringing any order out of the whole.

Messianism has been defined variously, but here it is restricted to those Jewish expectations which are eschatological and which involve a messianic figure. The Anointed One, the Prince-Messiah and the Son of Man are examined in turn, not as the only such figures but as typical. They are variously described and there is considerable overlap in their functions, yet they do not represent merely different names for essentially the same figure. The real variety in Jewish messianism at the time of Jesus makes far more understandable the lack of acceptance and even of comprehension that greeted his mission.—J.W.D.

1065. G. J. KUIPER, "The Pseudo-Jonathan Targum at Leviticus 22:27; 23:29, 32," *Augustinianum* 11 (2, '71) 389-408.

Evidence presented here and in two previous articles [§§ 15-1031; 16-382] indicates that Targum Pseudo-Jonathan is a strand of the Palestinian Targums (Neofiti, Genizah, Fragment Targum). In general it agrees with them against Onkelos. In a minority of cases, Palestinian Targums will disagree among themselves and Onkelos agrees with one or another, thus showing that it is a redaction of this tradition. When Palestinian Targums have mixed orthographic practices, Onkelos often opts consistently for one or another orthographic usage. Pseudo-Jonathan's midrashic additions are generally of the same character as those of the Palestinian Targums. And the presence of some in Onkelos further confirms it as a redaction.—A.J.S.

1066. R. LE DÉAUT, "Un phénomène spontané de l'herméneutique juive ancienne: le 'targumisme,'" *Biblica* 52 (4, '71) 505-525.

A "targumism" results spontaneously and unconsciously when a translator, conditioned by definite techniques and hermeneutical rules, attempts to produce a version suitable for public reading in the liturgy. Since the liturgical setting implies that the hearers do not have in hand the text or explanatory notes, the translator must take every means available to make the text intelligible and theologically acceptable. The means include modifying the text, adding glosses, making the account more vivid, including traditional solutions to seeming contradictions, explaining events by past or even "future" biblical parallels, adapting the texts to contemporary situations or theological views, alluding to the feast at which the passage is read and mentioning traditional interpretations of difficult texts. Each of these techniques is illustrated by examples drawn from the Targums and other Jewish texts.—D.J.H.

1067. E. LEVINE, "A Study of Targum Pseudo-Jonathan to Exodus," *Sefarad* 31 (1, '71) 27-48.

A comparison of 450 midrashic elements in Targum Pseudo-Jonathan with rabbinic parallels reveals that it is "a compilation, i.e. a fabricated structure of culled material, drawing most heavily from Palestinian sources." It abounds in eschatological themes found in the NT, contains pre-Mishnaic elements, incorporates an early onomastic and includes many anti-anthropomorphic circumlocutions and other characteristics pointing to the 2nd century (though some polemic elements refer to the Karaites of the 7th century). The Targum first seeks to clarify the literal meaning of the text and take care of obvious difficulties. The haggadic midrashim, which are most numerous, teach traditional Jewish values and defend against skeptical criticism. The halakic midrashim link the oral law to Scripture and teach certain laws as normative.—A.J.S.

1068. H. LINDNER, "Die Geschichtsauffassung des Flavius Josephus im *Bellum Judaicum*. Gleichzeitig ein Beitrag zur Quellenfrage. Diss. Tübingen 1970," *TheolLitZeit* 96 (12, '71) 953-954.

The three great speeches of Agrippa (*War* 2), Josephus himself (*War* 5) and Eleazar (*War* 7) reveal the central concerns of Josephus' historical work to be God's universal jurisdiction, the possibility of Jewish life in service to Rome and the deterministic interpretation of God's operation in history (much like Jewish apocalyptic, or Hellenistic writers like Polybius who emphasize *tychē*). Characterizations like "rhetoric" (B. Niese) or "propaganda" (H. St. J. Thackeray) obscure the intentionality of these passages, which disclose the distinctive theology of Josephus. The source-critical question is treated in detail, and a final chapter is concerned with the OT concept of "lament" (especially in *War* 5, 19 and 1, 9-12) as a further key to Josephus' historiography.—J.W.D.

1069. J. T. MILIK, "Recherches sur la version grecque du livre des Jubilés," *RevBib* 78 (4, '71) 545-557.

Personal work on the Hebrew fragments from Qumran leads to the conclusion that the literary borrowings made by Christian authors from the Greek version are more extensive than A.-M. Denis was able to glean at the time he edited his *Fragmenta pseudepigraphorum* . . . (1970). The work of D needs supplementing with considerable work on the MS sources. Limiting the work to Greek citations furnishes insufficient material. What is needed is an exhaustive collection, if possible, of all the fragments, extracts and citations preserved in ancient Christian literature, in Latin, Greek, Syriac, Armenian, Coptic, etc. A comparison of the material with the Ethiopic version, the only complete one, will render inestimable service to the editing and the study of the numerous Hebrew fragments of *Jubilees* from Qumran and Masada.—S.B.M.

1070. M. P. MILLER, "Targum, Midrash and the Use of the Old Testament in the New Testament," *JournStudJud* 2 (1, '71) 29-82.

A critical bibliographical essay which surveys a wide field of Jewish exegetical studies in relation to the NT, arranged under the following principal headings: (1) the present state of Targumic studies and their relevance for NT interpretation, (2) Jewish exegetical tradition and its significance for NT study, (3) recent studies on the use of the OT in the NT, and (4) other relevant areas of study.—G.W.M.

1071. J. NEUSNER, "The Development of the *Merkavah* Tradition," *JournStudJud* 2 (2, '71) 149-160.

A synoptic comparison of the four versions of the story of Yohanan ben Zakkai and the Merkabah sermon of his disciple Eleazar ben Arak demonstrates the development of the tradition in the following order: *Mekilta de R. Simeon, tosHag* 2:1-2, *palHag* 2:1, *bHag* 14b. Successive versions are clearly expanded and made more complex.—G.W.M.

- 1072r. J. NEUSNER, *A Life of Yohanan ben Zakkai* [cf. *NTA* 16, p. 133].

S. ZEITLIN, "A Life of Yohanan ben Zakkai. A specimen of modern Jewish scholarship," *JewQuartRev* 62 (3, '72) 145-155.—N's book is a great disappointment for he (1) fails to distinguish between legend and history, (2) gives faulty translations and careless citations and (3) makes unwarranted and faulty statements (some of which betray his lack of comprehension of the period). "Before venturing to write on the sages of the Talmud a thorough knowledge of the Talmud is indispensable. . . . This type of scholarship is harmful to true scholarship. *Disce aut discede!*"—S.E.S.

1073. J. NEUSNER, "The Rabbinic Traditions about the Pharisees before A.D. 70: The Problem of Oral Transmission," *JournJewStud* 22 (1-4, '71) 1-18.

While one may conclude from *bErub* 54b that at Yavneh it was customary to

formulate and transmit materials mnemonically, it is quite another matter to assume that the same process was under way before A.D. 70. In fact, we are nowhere told how the Pharisees before A.D. 70 preserved their extrabiblical traditions. In the pre-70 writings there are no memorizers or minstrels, only scribes. With Yohanan ben Zakkai and his pupils we begin to discover claims for the accurate transmission of the essential content of an oral tradition. In the following generation at Yavneh comes the claim that these traditions represent the exact words. A third stage then reproduced that mnemonic process in the formulation and transmission of the earliest Yavnean materials. The oral transmission technique for the formulation and transmission of the Mishnah was adopted by the Yavneans as a powerful propaganda tool to counter the political claims of Rome and as a means to assimilate the rabbis' pedagogy to that of Moses himself.—D.J.H.

1074. C. W. REINES, "Laughter in Biblical and Rabbinic Literature," *Judaism* 21 (2, '72) 176-183.

The Hebrew *šḥk* signifies laughter, joy and play, all of which are shown to be interconnected in the OT and in the rabbis. The laughter of joy, of intellectual enjoyment, of confidence, of sympathy, of mocking an opponent and of contempt is to be found throughout the sources as standing "before the forum of ethics," since laughter is always expressive of a certain mental attitude. Only improper or malicious laughter is condemned; puritanical solemnity finds little place in traditional Judaism.—J.W.D.

1075. P. SCHÄFER, "*Berēšit bārā' 'Elōhīm*. Zur Interpretation von Genesis 1,1 in der rabbinischen Literatur," *JournStudJud* 2 (2, '71) 161-166.

The ambiguity of the opening words of Gen is well known as a problem of interpretation. The option of treating the initial word as a construct form is expressly stated first by Rashi, but it is shown here that rabbinic sources attest, though indirectly, to the antiquity of this mode of reading the text.—G.W.M.

- 1076r. A. SCHALIT, *König Herodes* [cf. *NTA* 13, p. 412; § 15-719r].

K. MÜLLER, *TheolRev* 67 (4, '71) 352-359.—S convincingly argues for a revaluation of Herod's effect on Palestine. Both Antipater, his father, and Herod pursued a realistic and productive course of action based on a strong relationship to Rome. S makes a plausible case locating the primary reason for Herod's marriage to Mariamne in his personal feelings. Inability to separate them from political forces led to personal disaster. His conjectures concerning Herodian messianism and claims to Davidic descent rest on flimsy evidence, as do his conclusions concerning a strong clash between universalist and particularist strains of Judaism, an unapocalyptic interpretation of the Essenes and the original connection of the Sadducees with the Hasmoneans.—A.J.S.

1077. R. J. H. SHUTT, "Biblical Names and their Meanings in Josephus Jewish Antiquities, Books I and II, 1-200," *JournStudJud* 2 (2, '71) 167-182.

Josephus expressly sets out to "Hellenize" the names in his biblical source (*Ant.* 1, 129) as part of his "translation" from the Hebrew records (1, 5). A classified listing of the names and some other features from Gen reveals the complexity of his procedures. He does indeed insert explanatory words that are more familiar to readers of Greek, but he uses both the Hebrew and LXX versions of Gen and sometimes prefers the forms of one or the other. On occasion he is independent of both versions and not all these instances can be explained on any known grounds.—G.W.M.

1078. D. WINSTON, "The Book of Wisdom's Theory of Cosmogony," *HistRel* 11 (2, '71) 185-202.

The statement in Wis 11:17 that God created the world "out of formless matter" need not be explained as an aberration. This article attempts to show "that not only was an unambiguous doctrine of *creatio ex nihilo* missing in Jewish-Hellenistic literature, but that even in rabbinic literature such a doctrine appeared at best only in a polemical context, and that the more common view was probably the doctrine of creation out of primordial matter." Early rabbinic views of cosmology were often elaborated in opposition to various forms of Gnosticism. The author of Wis would hardly have ignored the miracle of *creatio ex nihilo* if he had held this view. In later Jewish literature the explicit doctrine of *creatio ex nihilo* arose under the influence of Christian and Muslim thought. An appendix to the article offers an explanation of the musical imagery used in Wis 19:18.—G.W.M.

Dead Sea Scrolls

1079. H. BURGMANN, "Das Kultmahl der Qumrangemeinde und der politische Gegensatz zum Makkabäer Jonathan," *TheolZeit* 27 (6, '71) 385-398.

The wicked priest mentioned in the Dead Sea Scrolls seems to have been Jonathan. His usurpation of the high priesthood was a snub for the Teacher of Righteousness and helps to explain the anti-Maccabean stand of Qumran and its hostility to the Temple priesthood. Fourteen points are listed in which the sectarian group diverged from the practice of the Jerusalem priests, e.g. the white garb there reserved for the priests was the ordinary dress of all members at Qumran.

The Qumran cult meal could also be considered a protest against the Jerusalem liturgy. Every evening the priests in the Temple after taking a bath partook of their share in the sacrifices. They also had the privilege of eating the shewbread. This right and privilege was challenged by the Qumran covenanters who held that they themselves had the right to eat sacred bread in order to sanctify the members in a special way.

In the Qumran liturgical meal not only was bread eaten but the juice from grapes, whether fermented or unfermented, was drunk, and this seems to have

been a revolutionary innovation. The wicked priest Jonathan intruded himself into the Qumran service and committed the sacrilege of drinking its liturgical wine, an action which wounded the community in its most sensitive point.—J.J.C.

1080. D. F. MINER, "A Suggested Reading for 11Q Melchizedek 17," *Journ StudJud* 2 (2, '71) 144-148.

Line 17 of 11QMelch, which is problematic in any case, may be satisfactorily reconstructed as a reflection on Isa 56:7: *pšrw hhr* ['šr 'mr] *hby'w[ty]hmmh* '[l hr qdšy ky' byt] *tp[lh] lkwl* [h'mym yqr'], "Its interpretation: 'the mountain,' of which he says, 'I will bring them to my holy mountain, for my house will be called a house of prayer for all peoples.'" A further reference to Isaiah fits the context well, and the initial letter of the third extant word is better read as *he* than *tav*.—G.W.M.

11QMelch, cf. § 16-968.

- 1081r. L. MORALDI, *I Manoscritti di Qumrān* [cf. *NTA* 16, p. 388].

J. A. FITZMYER, *CathBibQuart* 34 (1, '72) 95-97.—The introduction is well documented; the translations are accompanied by up-to-date bibliographies and notes; the collection of texts includes much of the most recently published non-biblical material. M has read the right material and learned to depend on it. Reservations are expressed concerning the classification of some texts, matters of translation and minor errors of fact.—D.J.H.

1082. B. THIERING, "The Teacher of Righteousness and the Messiah in the Damascus Document," *AusJournBibArch* 1 (4, '71) 74-81.

The re-issue in 1970 of S. Schechter's publication of CD prompts a comparative study of translations and interpretations of half a dozen controversial passages. 2:12 has a clear *warw* in *m^ešîhō* and attempts to amend it to *yod* are unjustified. There is a similar problem in 5:21—6:1 where it should be remembered that there is some evidence that the Teacher was regarded messianically and that, in any case, the term "messiah" can be applied to the community itself. 7:19, despite various opinions on its meaning, remains ambiguous. Schechter's "the only teacher" for *môreh hayyāhîd* in 20:1 is the best translation. "It would be better to leave the text as it stands, and adopt the natural readings, in order to allow a fact to emerge which is already known from other sources: that the Teacher was the Anointed One in the sense of the Moses-like founder of a new Israel which would eventually bring forth the Messiah."—S.E.S.

1083. Y. YADIN, "Pesher Nahum (4Q pNahum) Reconsidered," *IsrExplJourn* 21 (1, '71) 1-12.

This Qumran document is crucial for reconstructing the history of the sect. New light is cast on its interpretation by a passage regarding hanging in the Temple Scroll. "(1) The Pesher undoubtedly deals with the incident of Deme-

trius III, who came to Israel and fought against Alexander Janneus at the request of the *dwršy hhlqwt*, most probably the Pharisees. (2) The sect, which also condemns the *dwršy hhlqwt* for other offences, justifies the death punishment inflicted upon them by the 'Lion of wrath' (Alexander Janneus) on judicial grounds as well, for they betrayed their country. (3) The sect, furthermore, justifies the 'Lion of wrath' for the nature of the death punishment ('hanging alive') inflicted upon these *dwršy hhlqwt*, claiming that he acted according to the Law of Moses in such cases."—G.W.M.

Gnosticism

1084. U. BIANCHI, "Anthropologie et conception du mal. Les sources de l'exégèse gnostique," *VigChrist* 25 (3, '71) 197-204.

H. Langerbeck had attempted to show that Gnosticism began with the great 2nd-century leaders Valentinus and Basilides who were Christian Platonists but not dualists. But Platonism is radically dualist, and in fact the accounts of the Gnostic leaders imply a dualism in which evil is linked to corporeality. It is precisely this dualism which distinguishes Gnosticism from Christianity.—G.W.M.

1085. P. BILDE, "Gnosticisms oprindelse. Skitse til forskningshistorisk oversigt" [The Origin of Gnosticism. Sketch of the History of Research], *DanskTeolTids* 34 (4, '71) 241-255.

An outline of different conceptions which have prevailed since the beginning of the 20th century. They can be classified under four successive headings. (1) Gnosticism has its origin in Greek philosophy (A. Harnack, H. H. Schaeder, M. P. Nilsson) (2) or in oriental religions, especially Iranian (W. Bousset, R. Reitzenstein). (3) It is an original phenomenon with roots in no other (H. Jonas). (4) It is connected with certain currents of Judaism (R. McL. Wilson, H.-M. Schenke, R. M. Grant). Some reflections on the latter are proposed. Granted the relationship with Judaism, how is it to be interpreted? What place should one make for "anti-Semitic" traits? Was heterodox Judaism the issue? The *Corpus Hermeticum* and especially *Poimandres* need further study. Treatises 1 and 13 (of the former) are original Gnostic documents. But the total *Corpus* seems to be marginal with respect to Gnosticism and must have taken form fairly early in connection with heterodox Judaism. Later on, the influence of Christianity (the NT) must be considered.—L.-M.D.

1086. A. HAMMAN, "L'assaut de l'intelligence au II^e siècle," *Augustinianum* 11 (3, '71) 457-469.

Gnosticism, a pseudo-gnosis which is a Hellenization of Christianity (as opposed to a Christianization of Hellenism, which is the true gnosis), obliged Christianity to become aware of itself and of the unity and coherence of its message and faith. The pagan reaction to Christianity's progress evidences not

the end but the failure of a civilization. [The article is part of the author's *La vie quotidienne des premiers chrétiens*.]—S.B.M.

1087. Y. JANSSENS, "L'Apocryphon de Jean," *Muséon* 84 (3-4, '71) 403-432. [Cf. § 16-737.]

Continuation (and completion) of the detailed analysis of the document, along with a brief summary of the argument.

1088. R. MACUCH, "The Origins of the Mandaeans and their Script," *Journ SemStud* 16 (2, '71) 174-192.

In responding to the author's work on Mandaean origins [§§ 2-413; 10-1101], P. W. Coxon [*JournSemStud* 15 (1, '70) 16-30] and J. Naveh [*BullAmSchOr Res* ('70) 32-37] "reach the obvious conclusion that the Characenian and Elymaean scripts are more archaic and less developed than the later Mandaean book-script." But the postulate of a pre-Characenian, pre-Elymaean script "was neither the only, nor the first, but the last in the long chain of my historical argumentation for the western origin of the Mandaeans and their migration to north Mesopotamia early in the first Christian century, and subsequently to southern Mesopotamia, also in the first century A.D." The paleographic evidence is examined in detail, with two conclusions: "(1) my postulate of a Mandaean script in the second century A.D. is justified and substantiated, and (2) there is no substantial difference between the Elymaean, Characenian and Mandaean scripts, even if we consider the last one in its fully developed modern form." The differences alleged by Coxon and Naveh are trivialities explicable by different writing materials; the only remaining question is whether the script was brought by the Naṣoraeans or borrowed by them, a question which the paleographic data are insufficient to decide.—J.W.D.

1089. J.-P. MAHÉ, "Quelques remarques sur la religion des *Métamorphoses* d'Apulée et les doctrines gnostiques contemporaines," *RevSciRel* 46 (1, '72) 1-19.

Though at first sight unrelated, the *Metamorphoses* of Apuleius and Gnosticism have a number of common features which are examined here typologically under the general headings of anti-cosmic dualism, the divine element in man, and the myth of the fall. Moreover, despite the radically different literary genres of Apuleius and most Gnostic literature, there are passages, especially in the *Gospel of Philip* and the *Gospel of Truth*, which markedly resemble features of the Apuleian romance. Such an analysis raises questions about the role of Neoplatonism in the origins of Gnostic thought.—G.W.M.

1090. P. MUNZ, "The Problem of 'Die soziologische Verortung des antiken Gnostizismus,'" *Numen* 19 (1, '72) 41-51.

A response to the article of H. G. Kippenberg [§ 15-1046]. "Kippenberg's sociological explanation of Gnosticism, completely dependent as it is on Topitsch,

consists of a *petitio principii* which would invalidate his explanation even if one accepted Topitsch's inferences about the status of metaphysics; for Kippenberg defines the core of Gnosticism in terms of Topitsch's model and then argues that Gnosticism so defined was espoused by people of whom one can say that the model was indeed their daily political experience. By contrast, an independent examination of Gnosticism shows that its core was rather different and precisely a form of metaphysico-religious thought which was common to a great many people other than those indicated by Kippenberg."

1091. K. RUDOLPH, "Gnosis und Gnostizismus, ein Forschungsbericht (Schluss)," *TheolRund* 36 (2, '71) 89-124. [Cf. §§ 14-739; 15-394; 16-411.]

Concluding section of the critical review of literature begun in 1969.

1092. D. M. SCHOLER, "Bibliographia Gnostica Supplementum I," *NovTest* 13 (4, '71) 322-336.

First of a series of annual supplements to the author's *Nag Hammadi Bibliography 1948-1969* (1971), continuing in numerical sequence. A list of corrections to the 1971 volume is appended.

1093. F. WISSE, "The Nag Hammadi Library and the Heresiologists," *VigChrist* 25 (3, '71) 205-223.

The patristic accounts of Gnosticism, once thought unreliable in principle, have recently been taken seriously again, but the Nag Hammadi library raises new questions about them. In the codices references to the heresiarchs are conspicuously absent; moreover, the writings do not fall neatly into any of the sectarian categories identified by the Fathers on the basis of their distinct doctrines. What was the real source of this categorization? Irenaeus, the extant prototype of the heresiologists, was concerned to refute the Valentinians and to identify earlier Gnostic heresies in order to show that the Valentinians could make no valid claim to apostolic tradition nor even to unity. An analysis of *Adv. haer.* 1 shows that Irenaeus knew only the Ptolemaeans and the Marcosians; for the rest he depended on a composite source that must have been later than Justin. But even in the former case Irenaeus did not seem to know the sects "from within" but only to know their missionary preaching and/or writing directed to Christians. In contrast, the Nag Hammadi library contains the Gnostics' own holy books, some apparently non-Christian and some very Christian indeed, but not written to seduce Christians. There are several cases where the codices provide evidence of the Gnostic sources used by Irenaeus' heresiological source. These suggest that the heresiologists themselves are responsible for creating new sectarian groups whenever new documents became available to them. The Gnostic writings themselves suggest that the more Gnostic a tractate is, the more heterogeneous its teachings. The unity of the collection seems to

lie in the ethical stance of asceticism. The doctrinal attitude was deliberately syncretistic.

This analysis may imply a picture of Gnosticism in general in which two parallel movements—a non-Christian Gnosticism and a gnosticizing strain within Christianity itself—slowly converged and by Irenaeus' time constituted a Christian heresy.—G.W.M.

BOOK NOTICES

INTRODUCTION

J. A. BENGEL, *New Testament Word Studies*, 2 vols. 1: *Matthew—Acts*, 2: *Romans—Revelation*, trans. C. T. Lewis and M. R. Vincent [1864], Kregel Reprint Library (Grand Rapids: Kregel, 1971, \$29.95), 925 pp.; 980 pp. Indexed. LCN: 70-155250.

Reprint of the 1864 translation of B's 1742 Latin work, *Gnomon Novi Testamenti*. The format is that of a verse-by-verse commentary. A glossary of technical terms, a sketch of B's life and work, and his own preface are also included.

Bible Index, ed. R. G. Bratcher and J. A. Thompson, *Helps for Translators*, Vol. IX (London: United Bible Societies, 1970, paper \$1.25), vi and 136 pp.

Like B's 1963 *New Testament Index* [NTA 8, p. 282], this volume indexes proper names and subjects such as theological concepts, religious objects and institutions, narrative units, discourse units, historical events, and principal weights and measures. The NT index of 1963 is incorporated into this work, which follows the same format and is intended as a model for Bible indexes in other languages. The citations in each entry are not exhaustive but limited to the most important references. The American Bible Society, New York, is the U.S. agent for this publication.

Corpus Sacrae Scripturae Neerlandicae Medii Aevi, ed. C. C. de Bruin (Leiden: Brill).

Series Minor

Tomus I: *Harmoniae Evangeliorum*

Vol. 1. *Diatessaron Leodiense/Het Luikse Diatessaron*, trans. A. J. Barnouw (1970, 48 gld.), xlii and 312 pp., 7 plates.

Vol. 2. *Diatessaron Haarense/Het Haarense Diatessaron* (1970, 25 gld.), 123 pp.

Vol. 3. *Diatessaron Cantabrigiense/Het Diatessaron van Cambridge* (1970, 18 gld.), 64 pp.

Vol. 4. *Diatessaron Theodiscum/Das Leben Jhesu*, ed. C. Gerhardt (1970, 36 gld.), xxiii and 180 pp.

Tomus II: *Lectionaria*

Vol. 1. *Lectionarium Amstelodamense/Het Amsterdamse Lectionarium* (1970, 48 gld.), xi and 330 pp., 8 plates. Indexed.

Series Maior

Tomus II: *Novum Testamentum*

Vol. 1. *Novum Testamentum in linguam belgicam meridionalem versum/De Zuidnederlandse vertaling van het Nieuwe Testament*.

Pars prior. *Evangelia/Evangeliën* (1971, 31 gld.), x and 145 pp., 3 plates.

Pars secunda. *Epistulae Pauli/Epistulae Canonicae/Actus Apostolorum/Apocalypsis Iohannis/Brieven van Paulus/Canonieke brieven/Handelingen der Apostelen/Openbaring van Johannes*.

This new publication of texts on the Scriptures as they were translated into medieval Dutch is organized into two general series: the *series minor*, small editions of biblical texts for private devotional use (diatessaron) or liturgical lectionaries, and the *series maior*, translations of the entire Bible. Among the more important versions is the so-called Liège (Leodiense) *Diatessaron* pre-

pared by a Benedictine in the second half of the 13th century, which contains numerous *Vetus Latina* readings, some perhaps traceable to Tatian's history of the life of Jesus. This harmony is the only one of the series provided with a modern translation (English). The other Gospel harmonies are the *Haarense*, *Cantabrigiense* and a Middle High German harmony, *Diatessaron Theodiscum*. The publication of the *Corpus* is intended to provide better information on the medieval biblical text and accurate data on the language, culture and literature of the Middle Ages in the Low Countries.

W. G. DOTY, *Contemporary New Testament Interpretation* (Englewood Cliffs, N.J.: Prentice-Hall, 1972, cloth \$7.95, paper \$3.95), ix and 176 pp. Indexed. LCN: 71-38839.

For D, literary analysis of the NT is best accomplished by means of "an all-inclusive approach that listens to early Christian language with a full range of literary, historical, theological, and hermeneutical sensitivities." He sketches the development of modern NT criticism and then seeks to demonstrate how our heritage now influences our interpretation of the NT. The literary rather than the theological is emphasized throughout, so that total congruence with the "new hermeneutic" of E. Fuchs is not attempted. An appendix presents a chart of the main features of classical form-criticism, a bibliography of Bultmann's works cited in the text and a glossary of technical terms.

C. J. ELLICOTT, *Ellicott's Bible Commentary In One Volume. A verse-by-verse explanation*, ed. D. N. Bowdle (Grand Rapids: Zondervan, 1971, \$8.95), 1242 pp. LCN: 75-156254.

An abridgment of a 19th-century commentary on the whole Bible originally published in eight volumes, E's comprehensive work includes not only his own views but also comments by 29 other scholars (e.g. F. W. Farrar, C. D. Ginsburg, W. F. Moulton, A. Plummer, E. H. Plumptre, W. Sanday). For this edition the language has been modernized, archaeological and textual data revised and cross-references added by B, who is professor of history and religion at Lee College, Cleveland, Tennessee.

R. KIEFFER, *Essais de méthodologie néo-testamentaire*, *Coniectanea Biblica*, New Testament Series 4 (Lund: Gleerup, 1972, paper 14.90 Sw. kr.), 86 pp. Bibliography. Indexed.

Not a systematic treatise but a series of reflections on exegetical methodology, K's book is in three parts: (a) an analysis of presuppositions, (b) a concrete example of exegesis (the Beatitudes in Mt 5:1-12 and Lk 6:20-26) and (c) an attempt at synthesis. A previous book by K, *Au delà des recensions?*, was noticed in *NTA* 13, p. 156.

H. LOCKYER, *All the Apostles of the Bible. Studies in the Characters of the Apostles, The Men Jesus Chose and the Message They Proclaimed* (Grand Rapids: Zondervan, 1972, \$5.95), 278 pp. Bibliography. Indexed. LCN: 70-180837.

Another in L's series of "All" books on biblical topics, this volume presents studies not only of the Twelve but also of such lesser figures as Epaphroditus, Silas, Timothy, Apollos and Andronicus, as well as essays on Paul, Barnabas, James the brother of Jesus, and other major figures of the NT. A general introduction to apostleship opens the book, and appendixes are provided on such items as apostolic symbols, "apostle spoons," the Apostles' Creed, apostolic succession, the Apostolic Fathers and apostasy.

F. B. MEYER, *Great Verses Through the Bible. A Devotional Commentary on Key Verses* (Grand Rapids: Zondervan, 1972, \$7.95), 469 pp. LCN: 79-189573.

One fourth of this volume is given over to reflective and exhortatory comments on NT verses. The rest is OT commentary. The author was a well-known British expositor, who published this work originally as *Our Daily Homily*.

D. G. MILLER, *The Authority of the Bible* (Grand Rapids: Eerdmans, 1972, paper \$2.25), 139 pp. LCN: 70-184694.

The central theme of M's study for laymen and pastors is that "the future of Protestantism lies in a rediscovery of the authority of the Bible." The chapters cover such topics as the problem of biblical authority, the authority of the OT, that of the Bible over Christian experience, that of Christ and also the biblical basis of the authority of the church. Miller was NT professor for 18 years at Union Seminary in Richmond, Va., and then president of Pittsburgh Seminary.

J. L. PRICE, *Interpreting the New Testament* (2nd ed.; New York: Holt, Rinehart & Winston, 1971, \$10.50), xv and 624 pp., photos, maps, charts. Bibliography. Indexed. LCN: 72-138401.

New edition of the 1961 introduction [NTA 6, p. 137]. Extensive rewriting has been done, e.g. in the sections on the historical Jesus. P has taken account particularly of recent work on redaction-criticism, hermeneutics and Gnosticism; notes and bibliography have been revised to include post-1961 publications in English, and many more illustrations have been added.

L. O. RICHARDS, *Creative Bible Study. A handbook for small group, family, and personal Bible Study with "Adventure" questions for discussion* (Grand Rapids: Zondervan, 1971, \$4.95), 215 pp. Indexed. LCN: 78-156244.

A manual for Bible study from an evangelical perspective. R teaches Christian education at Wheaton College in Illinois.

E. G. RUPP, *Hort and the Cambridge Tradition* (New York: Cambridge University Press, 1970, paper \$.95), 23 pp.

Rupp's 1969 inaugural lecture as Dixie Professor of Ecclesiastical History in the University of Cambridge discusses the interest in history of the famous NT scholar F. J. A. Hort.

S. SANDMEL, *Two Living Traditions. Essays on Religion and the Bible* (Detroit: Wayne State University Press, 1972, \$16.95), 366 pp. Indexed. LCN: 72-173919.

Now Distinguished Service Professor at Hebrew Union College—Jewish Institute of Religion, S has contributed a significant part of his scholarly production to questions of Jewish-Christian understanding. The 25 essays which comprise this collection were written over the last two decades, more than half of them in the years 1965-68. Most of them appeared in publications not readily accessible. They cover a broad range of topics; of particular interest to NT scholars are the articles on the Jewish scholar and early Christianity, Jewish and Catholic biblical scholarship, Judaism, Jesus and Paul, prolegomena to a commentary on Mk [§ 8-590], myths, genealogies and the writing of the Gospels, "Son of Man" in Mk, Jesus in history, Paul reconsidered, rabbinic Judaism, Hellenistic Judaism and early Christianity, Bultmann on Judaism, "parallelomania" [§ 7-11] and several items on Philo.

H. SCHLIER, *Das Ende der Zeit. Exegetische Aufsätze und Vorträge III* (Freiburg—Vienna: Herder, 1971, DM 40), 320 pp.

Following upon the second volume of S's collected essays [cf. NTA 9, p. 427], this present compilation contains 18 articles, four of which are published here

for the first time. Five have been ^{it}previously abstracted in *NTA*—those on the lordship of Christ [§ 2-634], the Christian and the world [§ 10-996], the end of time [§ 12-354], the Word of God in NT theology [§ 13-350] and the Pauline notion of freedom [§ 15-928]. Most of the contributions are studies of Johannine or Pauline theology, but one essay on 1 Pet is included, along with several general articles on the church.

Schriftauslegung. Beiträge zur Hermeneutik des Neuen Testaments und im Neuen Testament, ed. J. Ernst (Paderborn: Schöningh, 1972, DM 32), 412 pp.

This volume of essays on hermeneutical problems of the early church brings together seven articles already published and three previously unpublished. J. Ernst writes on hermeneutics and the history of exegesis [§ 15-412] and belief in the resurrection according to Lk [§ 15-539]. O. Kuss treats NT exegesis and theology [§ 15-750], the principle of the clarity of Scripture in Erasmus and Luther [§ 15-420] and the hermeneutics of Tertullian (published 1963). F. Schröger writes on exegetical procedures in Heb [§ 15-625]. A. Sand's earlier study on Bultmann's understanding of revelation [§ 15-425] is joined to a new work on the exegesis of Jewish Scriptures by the early church. Two other essays are previously unpublished, those on OT citations in Jn 6:26-51a (G. Richter) and on Paul and the Jerusalem authorities according to Gal and Acts (J. Eckert).

Searchlight on Bible Words. Unique insights into Biblical word concepts illustrated by "translation treasures" from Wycliffe Bible Translators, ed. J. C. Hefley (Grand Rapids: Zondervan, 1972, \$4.95), 198 pp. Indexed. LCN: 75-183047.

Anecdotes, stories, illustrative episodes, myths, conversations and many other items from the experiences and insights of the Wycliffe Bible Translators are here compiled under about 150 topical headings in order to give the reader new insight on certain expressions in the Bible.

Theologisches Begriffslexikon zum Neuen Testament, ed. L. Coenen, E. Beyreuther and H. Bietenhard (Wuppertal: R. Brockhaus, 1971, paper DM 16.80 each).

12. Lief.: *Taufe—Volk*, pp. 1217-1328.

13. Lief.: *Volk—Zweifel*, pp. 1329-1536.

The *TBNT* [cf. *NTA* 15, p. 353] is now complete with the publication of these last two fascicles. Of special interest are the contributions on temple (*naos*), death (*thanatos*), kerygma (*aggellō/kēryssō*), reconciliation (*katallassō*), people (*dēmos/laos*), truth (*alētheia*), word (*logos*) and time (*aiōn/kairos/chronos/hōra*). The fascicles of the series will be bound into three volumes: I, II/1 and II/2. In the 13th fascicle there is an index for II/2 (*Prophet—Zweifel*). A German and Greek index for the entire lexicon is included.

Tradition und Glaube. Das frühe Christentum in seiner Umwelt. Festgabe für Karl Georg Kuhn zum 65. Geburtstag, ed. G. Jeremias, H.-W. Kuhn and H. Stegemann (Göttingen: Vandenhoeck & Ruprecht, 1971, DM 85), 343 pp., 8 plates. Indexed.

Half of the articles in this *Festschrift* for Prof. Kuhn concern the milieu of early Christianity: God as savior in Egypt (E. Otto), variations in the spelling of *Yhwh* (L. Delekat), old Hebrew syntax (K. Beyer), "Mordecai's day" in 2 Mac 15 (H. Bardtke), the Book of Giants in Qumran and Manichaeism (J. T. Milik), 11QPsAp^a (J. M. van der Ploeg), 11QJub (A. S. van der Woude),

traces of Pharisaic institutions in early rabbinic tradition (C.-H. Hunzinger), *proseuchē* and synagogue (M. Hengel), *epiphaneia* and the sources of pre-Christian gnosis (R. Bergmeier). The other half handle NT texts and the NT milieu: J. Jeremias on the three-day sayings in the Gospels, C. Colpe on the sayings of Jesus about himself, H. Stegemann on female names in Mt 1:1-17, E. Schweizer on the parables tradition in Mt, J. Carmignac on Mt 16:14, H.-W. Kuhn on the relations of the Markan tradition to the Israelite-Jewish tradition, O. Michel on Mk 8:31, C. Westermann on Lk 2:1-20, R. Schnackenburg on Jn 6:35 and 6:48, H. Thyen on Jn 13, F. Hahn on Apoc 2—3 and A. Vögtle on Apoc 12.

Understanding the Sacred Text. Essays in honor of Morton S. Enslin on the Hebrew Bible and Christian Beginnings, ed. J. Reumann (Valley Forge, Pa.: Judson, 1972, \$15), 256 pp., photo. Bibliography. LCN: 72-165592.

Thirteen of his colleagues have written papers in honor of Enslin, until recently editor of *JournBibLit*. There are five OT papers and eight on the Gospels or Christian origins. The latter include F. W. Beare on the Matthean apocalypse, H. C. Kee on Mk's transfiguration story, M. Smith on Mk's account of Jesus' teaching, B. M. Metzger on the ending of Mk according to Ethiopic MSS, J. Reumann on "the quest for the historical Baptist," P. Parker on the agreements of Acts and Jn, E. F. Harrison on the resurrection of Jesus in Acts and other early Christian literature, and R. M. Grant on Eusebius. T. V. Enslin has added a short sketch of his father and a curriculum vitae. A select bibliography of Enslin's work is also included.

GOSPELS—ACTS

G. BAUMBACH, *Jesus von Nazareth im Lichte der jüdischen Gruppenbildung*, Aufsätze und Vorträge zur Theologie und Religionswissenschaft, Heft 54 (Berlin: Evangelische Verlagsanstalt, 1971, paper MDN 4.50), 99 pp.

To set Jesus in the context of his time and of the religious movements of his era, B examines in turn the Zealots and Sicarii, the Essenes, the Sadducees and the Pharisees. In each case, he reviews available data on the meaning of each group's name, the historical origins and socio-political significance of each, and what the NT and extrabiblical sources tell us about the relation of each to Jesus and his followers.

S. BEN-CHORIN, *Bruder Jesus. Der Nazarener in jüdischer Sicht* (3rd ed.; Munich: List, 1970, DM 16.80), 249 pp. Bibliography. Indexed.

Jewish tradition offers much illumination for the life of Jesus, in B-C's view, and here he presents a variety of observations from a Jewish point of view on such topics as Jesus' birth, Jesus as physician and teacher, parables, the Lord's Prayer, Jesus' relationships with women, the Last Supper and the trial. There is an annotated bibliography as well, including several works on Qumran.

S. BEN-CHORIN, *Mutter Mirjam. Maria in jüdischer Sicht* (Munich: List, 1971, DM 18), 224 pp. Bibliography. Indexed.

A further work of B-C uses Jewish literature and Christian apocrypha to fill out what we know of Jesus' mother. The present volume includes chapters on the place of Mary in salvation-history, and in the primitive Christian community, the Ave Maria, Mary as *Mater dolorosa*, the question of Jesus' siblings, etc. An appendix discusses recent literature, and there is an annotated bibliography. B's book on Paul [NTA 16, p. 124] is the third member of his trilogy on the Jewish setting of the NT.

T. A. BURKILL, *New Light on the Earliest Gospel. Seven Markan Studies* (Ithaca, N.Y.—London: Cornell University Press, 1972, \$11.50), xiii and 275 pp. Bibliography. Indexed. LCN: 74-37777.

The author of *Mysterious Revelation* [NTA 7, p. 390] presents a sequel which includes some of his research published in the interim [e.g. §§ 6-783; 11-241; 12-565]. He progresses here from a consideration of the hidden Son of Man in Mk to Mk 2:18-20 and then devotes three detailed chapters to Mk 7:24-31. Fifty pages follow on doctrinal antinomies in Sir and Mk and the final chapter is an 83-page critique of É. Trocmé's *La formation de l'évangile selon Marc* [NTA 8, p. 469].

J. CABA, S.J., *De los Evangelios al Jesús histórico. Introducción a la Cristología*, Historia Salutis, Biblioteca de Autores Cristianos 316 (Madrid: Editorial Católica, 1971, 180 ptas.), xxxi and 434 pp. Bibliographies. Indexed.

Professor of Scripture in the theological faculty at Granada, C here offers a post-conciliar "introduction to Christology" in the form of a treatment of the formation of the Gospels in light of modern scholarship. The historicity of the Gospels is given particular attention in the opening section, and the question of access to the historical Jesus is taken up in the final chapter.

G. DAMBRICOURT, *L'initiation chrétienne selon saint Marc*, Thèmes Bibliques 4 (Paris: Apostolat des Éditions, 1970, paper 6 F), 170 pp.

One of a series of popular booklets on such themes as suffering, marriage, conversion, sexuality, prayer, etc., most of which are translations from the Dutch series which appeared in English as *The Bible on . . .* [NTA 11, p. 158], D's book presents Mk as a series of three diptychs on the Father and baptism (1:1—3:12 and 8:31—10:52), the Spirit and confirmation (3:13—6:29 and 11:1—13:37) and the Son and the Eucharist (6:30—8:30 and 14:1—16:8).

G. DELLING, *Der Kreuzestod Jesu in der urchristlichen Verkündigung* (Göttingen: Vandenhoeck & Ruprecht, 1972, paper DM 24), 187 pp. Bibliography. Indexed.

Starting with pre-Pauline statements about Jesus' death in the Pauline corpus, D subjects them and then Paul's statements to scrutiny, including chapters on the relation of baptism and Last Supper to the cross and Jesus' crucifixion in paraenesis. A chapter on 1 Pet then precedes analysis of relevant pericopes in Mk, Mt—Lk, Acts, Jn—1 Jn and Apoc before a chapter of summary on the place of the cross-event in the proclamation of primitive Christianity. Over 40 pages of notes follow the text.

W. S. DUVEKOT, *Heeft Jezus zichzelf voor de Messias gehouden? Een exegetisch-historisch onderzoek, in het bijzonder met het oog op het ontkennend antwoord op deze vraag door Bultmann en zijn leerlingen*, Van Gorcum's Theologische Bibliotheek, Nr. XLV (Assen: Van Gorcum, 1972, paper 22.50 gld.), xi and 352 pp. Bibliography. Indexed.

The book examines W. Wrede's work and discusses the passion narratives generally as preparation for studying Jesus' messianic self-consciousness. Christological titles come in for special attention, in particular "Son of Man." The concluding section is a critique of the Bultmannian approach to the problem.

G. R. EDWARDS, *Jesus and the Politics of Violence* (New York—London: Harper & Row, 1972, \$5.95), vi and 186 pp. Bibliography. Indexed. LCN: 70-183635.

Analysis of biblical evidence receives most of the attention in the middle chapters of this work, while the first and last chapters concentrate on the

phenomenon of violence in the modern world. Jesus cannot be taken over either by the proponents of violence or by the upholders of the establishment, if one is to remain faithful to the NT's picture of him. S. G. F. Brandon's theses about Jesus' involvement with the Zealots of his day are discussed in detail. E is professor of NT at Louisville Presbyterian Seminary.

R. T. FRANCE, *Jesus and the Old Testament. His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, Ill.: Inter-Varsity, 1971, \$9.95), 286 pp. Indexed.

The author examines the text and typology of OT quotations used by Jesus in order to get at Jesus' own understanding, not merely that of his followers who wrote the Gospel accounts. The use of OT prediction is specially scrutinized, and Jesus' exegesis is compared with that of contemporary Judaism and later Christianity. Excursuses treat the authenticity of Mt 12:40, the premises of Mk 12:35-37 and the Son of Man in Dan 7. Appendixes are devoted to the reference in Mk 13:24-27, the text form of the OT quotations, and a table of OT quotations attributed to Jesus in the Synoptics. F. F. Bruce has contributed a preface. F is lecturer in biblical studies at the University of Ife, Nigeria.

L. GEERING, *Resurrection: A Symbol of Hope* (London—Toronto: Hodder & Stoughton, 1971, £2.25), 256 pp. Bibliography. Indexed.

The real meaning of the resurrection is the exaltation of Jesus to the highest possible role, Son of God and Lord of men; this is the historical Jesus, who did not continue his bodily existence in either earth or heaven but whose person has continued to be felt as really present by believers since the so-called "appearances" recorded in the Gospels. Thus concludes G, who is professor of religious studies at the Victoria University of Wellington, New Zealand. The general reader is kept in mind throughout and considerable space is devoted to explaining the meaning of "resurrection" as an idiomatic symbol.

E. GRÄSSER ET AL., *Jesus in Nazareth*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 40 (Berlin—New York: de Gruyter, 1972, DM 64), 153 pp. Indexed.

This collection of essays takes its title from G's study of Mk 6:1-6a, which first appeared in English [§ 14-869] and here has been expanded in German dress. A. Strobel follows up work of his own [§ 12-194], as well as that of E. Haenchen, in his study of the apocalyptic element in Lk 4:16-30, the proclamation of the year of jubilee in Jesus' Nazareth sermon. R. C. Tannehill's article (the only one in the volume not in German) treats the mission of Jesus according to Lk 4:16-30. W. Eltester's piece is the longest of the four published here and concerns the place of Israel in Luke's theological work, with special attention to the same passage Strobel and Tannehill examine.

M. G. GUTZKE, *Plain Talk on Acts* (Grand Rapids: Zondervan, 1972, paper \$1.95), 221 pp. LCN: 66-13688.

Reprint of a 1966 running commentary on the book of Acts for laymen.

P. HOFFMANN, *Studien zur Theologie der Logienquelle*, Neutestamentliche Abhandlungen, N.F., Band 8 (Münster: Aschendorff, 1972, DM 68), viii and 357 pp. Bibliography. Indexed.

A *Habilitationsschrift* presented to the Catholic theological faculty at Münster in 1968, H's study of the theology of Q treats three topics in detail: expectation, Son of Man, and Jesus' messengers. First H analyzes John the Baptist's preaching of coming judgment, imminent expectation in Q and the significance in Q of

the time after John the Baptist. The second section summarizes the present state of the Son-of-Man discussion and examines the pertinent Q passages with special attention to the prophet-tradition and to John the Baptist. Finally, the Q-text of the mission charge is reconstructed, its place in the whole of Q discussed and the eschatological-charismatic distinctiveness of the messengers' behavior examined.

A. HOLL, *Jesus in schlechter Gesellschaft* (Stuttgart: Deutsche Verlags-Anstalt, 1971, DM 20), 212 pp.

Catholic chaplain and *Dozent* in religion at Vienna, H presents in this volume his picture of Jesus, who is understood on strictly human terms and depicted for people of today. Concluding sections treat the difficulty of translation, the spatial and temporal limitations to which Jesus was subject, and possible reinterpretations for later generations.

Die Humanität Jesu im Spiegel der Bergpredigt. Matthäus 5,13—7,29 und Lukas 6,27—49, ed. M. Müssle, Geistliches Leben, Pfeiffer-Werkbücher 98 (Munich: Pfeiffer, 1971, paper DM 11.80), 166 pp.

The text of a dozen radio addresses by scholars and others, each of which explains a short pericope from Mt 5—7. There are contributions by T. Sartory, O. Betz, W. Fürst, F.-J. Schierse, J. Blank, and others. The goal of the talks was not only to provide an exegesis but also to bring the text to bear on critical global issues of the 20th century.

John and Qumran, ed. J. H. Charlesworth (London: Chapman, 1972, £3.75), xiv and 231 pp. Bibliography. Indexed.

This collection of nine articles includes two previously abstracted in *NTA*: R. E. Brown on the Dead Sea Scrolls and the NT [§ 11-994] and the editor on dualism in 1QS and Jn [§ 14-195]. In addition there are new essays by J. L. Price on some aspects of Johannine theology in light of Qumran, A. R. C. Leaney on the Paraclete, A. Jaubert on the Qumran calendar and Jn's passion narrative, the editor on the *Odes of Solomon* in relation to both Jn and Qumran, G. Quispel on Jewish Christianity as background to the Fourth Gospel, M.-É. Boismard on 1 Jn and Qumran, and W. H. Brownlee on Jn's provenance. C reports in his preface on research by J. Carmignac and appends a select bibliography on the general topic John and Qumran.

D. LAUENSTEIN, *Der Messias. Eine biblische Untersuchung* (Stuttgart: Urachhaus, 1971, DM 32), 415 pp. Bibliography. Indexed.

A journalist and theologian also trained in oriental languages, L here offers a detailed examination of the history of scholarship on messianism in the OT and the messiahship of Jesus, tracing the question from the NT and patristic writers up to modern times. He then presents a personal analysis of Jesus' messiahship.

L. LEPRINCE-RINGUET ET AL., *Jésus*, Collection Génies et Réalités (Paris: Hachette, 1971, 45 F), 272 pp., 99 plates.

The product of a group of theologians, scientists and historians, this volume presents a series of brief articles on Jesus accompanied by profuse illustration. L. Leprince-Ringuet writes on the problem of belief today, R. Aron on Jesus' homeland, F. Refoulé on the reliability of the Gospel witnesses, J. Daniélou on the primitive church as one of several movements in 1st-century Judaism, G. Casalis on Jesus' message, J. Madaule on his trial, J. Guitton on his resurrection, É. Borne on the philosophers' reception of Jesus through the centuries and A.-M. Carré on some possibilities for understanding Jesus today. The color and black-and-white plates reproduce pertinent works of art, scenes in the Holy Land, etc.

L. MONLOUBOU, *Lire aujourd'hui les évangiles de l'enfance*, prière et vie, croire aujourd'hui 14 (Paris: Senevé, 1971, paper 9 F), 109 pp.

The birth and infancy narratives of Mt and Lk are Christological documents, M asserts, and must be approached as such if they are to be understood aright. He treats the limits of the frequently asked question as to their historical value and addresses the problem of religious language raised by such narratives. His aim is not to give a complete treatment but to sensitize the reader of the Gospels to key issues.

M. NICOLL, *The New Man. An Interpretation of Some Parables and Miracles of Christ* [1950], The Penguin Metaphysical Library (Baltimore: Penguin, 1972, paper \$2), vii and 184 pp.

The son of the biblical scholar W. R. Nicoll, N conducted study circles in the ideas and methods of G. I. Gurdjieff, P. D. Ouspensky and C. G. Jung. The present work, a reading of the NT text in light of his work in psychological medicine, stems from his conviction that properly instructed readers can penetrate to the inner spiritual significance of the Gospels. He also offers general remarks on such subjects as parabolic language, prayer and faith.

Parallelen zum Neuen Testament aus Heiligsprechungsakten, trans. W. Schamoni (Abensberg: Kral, 1971, paper DM 12), xiv pp., 450 cols.

The parallels to NT miracles (and analogous accounts) which are to be found in the canonization processes of Roman Catholic saints have been gathered by S and are here arranged according to the NT pericopes they echo: Mt 11:5; Mk 1:31; Lk 14:2; Mk 6:38; Jn 6:14; Mt 17:2; Acts 8:39, etc. About 90 such episodes are included, half of them healings, the others prophecies, bilocations and so forth. The articles originally appeared in 1968-70 in *Offerte-Zeitung für die katholische Geistlichkeit Deutschlands*.

E. PLÜMACHER, *Lukas als hellenistischer Schriftsteller. Studien zur Apostelgeschichte*, Studien zur Umwelt des Neuen Testaments, Band 9 (Göttingen: Vandenhoeck & Ruprecht, 1972, paper DM 32), 164 pp. Bibliography. Indexed.

The relations between Lk and Acts form the subject of this 1968 Göttingen dissertation (directed by H. Conzelmann) which commences with a chapter on the literary appearance of Acts as a function of Luke's picture of Christianity. The two central chapters discuss the missionary speeches of Acts in relation to Hellenistic literature (Dionysius of Halicarnassus, Livy, LXX, mimesis and archaizing styles) and the dramatic episode style in Acts and in Hellenistic literature (parallels from Livy, Cleitarchus, Duris and Curtius Rufus). The author concludes that Luke consciously imitated certain formal and stylistic features of classical writing and then examines Luke's reasons for doing so.

R. SCHNACKENBURG, *Das Johannesevangelium*, II. Teil: *Kommentar zu Kap. 5—12*, Herders theologischer Kommentar zum Neuen Testament, Band IV/2 (Freiburg—Vienna: Herder, 1971, DM 74), xvi and 544 pp. Bibliography.

The second volume of this extensive commentary [cf. *NTA* 10, p. 423; 13, p. 274] completes the detailed interpretation of the first major division of Jn (with the inversion of chaps. 5 and 6 and an inversion in chap. 7). The initial bibliography offers six pages of titles supplementary to the lengthy bibliography of vol. 1. There are also seven new excursuses: on the Johannine *egō eimi* formula, the title "the Son," the concept of truth, decision and predestination, life, exaltation, and eschatology. A third volume will complete the commentary.

G. STRECKER, *Der Weg der Gerechtigkeit. Untersuchung zur Theologie des Matthäus*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 82 (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1971, DM 49), 310 pp. Bibliography. Indexed.

The original appeared in 1962 [NTA 7, p. 392] and was first revised in 1965. For this third edition some minor corrections are made which draw upon recent articles and reviewers' suggestions.

Studien zum Alten und Neuen Testament (Munich: Kösel).

29. A. WEISER, *Die Knechtsgleichnisse der synoptischen Evangelien* (1971, paper DM 78), 312 pp. Bibliography. Indexed.

30. A. DAUER, *Die Passionsgeschichte im Johannesevangelium. Eine traditionsgeschichtliche und theologische Untersuchung zu Joh 18, 1—19,30* (1972, paper DM 85), 375 pp. Bibliography. Indexed.

31. I. BROER, *Die Urgemeinde und das Grab Jesu. Eine Analyse der Grablebungsgeschichte im Neuen Testament* (1972, paper DM 58), 348 pp. Bibliography. Indexed.

Weiser's 1969 Würzburg thesis under R. Schnackenburg is in four parts: a discussion of the semantic field denoted by such words as "serve" in the Bible and related literature, the significance of *douloi* in the Parables of the Wicked Tenants and the Great Feast, exegesis of the parables in Mt 18:23-35 and Lk 17:7-10, and the eschatological *Knechtsgleichnisse* (Mk 13:33-37; Lk 12:35-38; Mt 24:45-51/Lk 12:42-46; Mt 25:14-30/Lk 19:12-27). Dauer's 1968 dissertation, also under Schnackenburg, attempts by detailed redaction-critical analysis to reconstruct the pre-Johannine passion narrative and concludes that, while it is peculiarly Johannine, its major motifs are those of the Synoptic tradition. A systematic presentation of John's understanding of the passion is then attempted in Part Two. Broer's study, a 1969 Freiburg dissertation under A. Vögtle, treats the traditions concerning Jesus' burial, with particular emphasis upon Mk 15:42-47 and Jn 19:31-42. Acts 13:29 and the Pauline corpus are also briefly examined. The volume is photo-offset from typescript.

V. TAYLOR, *The Passion Narrative of St Luke. A Critical and Historical Investigation*, ed. O. E. Evans, Society for New Testament Studies Monograph Series 19 (New York—London: Cambridge University Press, 1972, \$12.50), xii and 148 pp. Bibliography. Indexed. LCN: 79-163057.

The late V. Taylor's last book is the product of his work from early 1962 to late 1965, after which time his health did not permit further revision. The editor, senior lecturer in theology at the University College of North Wales, Bangor, and a former pupil of T, has made some additions and minor adjustments, but the text as it stands is basically T's product. The "Proto-Luke" hypothesis which T championed throughout his career receives a final advocacy in this volume, and he answers critics of his *Behind the Third Gospel* (1926). Greater use is made of linguistic argumentation here than in the 1926 book, and T has modified his conclusions with respect to Mk's influence on Lk's passion narrative and the signs of still earlier stages in the latter. The work of H. Schürmann and F. Rehkopf has been of particular importance in T's rethinking of his early research.

É. TROCMÉ, *Jésus de Nazareth vu par les témoins de sa vie*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1971), 155 pp. Bibliography. Indexed.

Not another biography of Jesus but a criticism of the biographical enterprise

as it has been pursued heretofore, T's book discusses a number of the leading approaches to the life of Jesus and the problems that must be faced by anyone who makes the attempt at one. The Gospels themselves, their purposes and backgrounds, must be taken into account, and then the various aspects of Jesus presented in different kinds of data must be respected—the Jesus of the parables or the miracles or the pronouncements, for example. This volume represents an expansion of the Speaker's Lectures given at Oxford in 1965-66.

A. VÖGTLE, *Das Evangelium und die Evangelien. Beiträge zur Evangelienforschung*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1971), 360 pp. Indexed.

This collection of 13 NT studies contains a selection of writings by the Freiburg exegete from 1953 to 1970. All but two (exegeses of Lk 14:16-24/Mt 22:2-14 and Mt 11:2-6/Lk 7:18-23) have been published previously. Four articles have been abstracted in *NTA*: those on Mt 16:13-23 [§§ 2-533; 3-76], Mt 1:2-16 [§§ 8-936; 9-519; 10-111], the historicity of the Christ-event [§ 12-783] and the Lukan infancy narratives [§ 15-180]. The rest concern existential interpretation, time in the Bible, the consciousness of Jesus, Luke's dedication to Theophilus, the sign of Jonah, Mt 28:18-20 and the ecclesiological commission by the risen Christ.

A. VÖGTLE, *Messias und Gottessohn. Herkunft und Sinn der matthäischen Geburts- und Kindheitsgeschichte*, Theologische Perspektiven (Düsseldorf: Patmos, 1971), 88 pp.

Mt 1—2 has long fascinated V and here he presents his latest thinking on the literary history and theological significance of this section for Matthew's total enterprise. He argues that these two chapters function as a prologue whose intention is to establish Jesus' messiahship and divine sonship.

T. WATSON, *The Beatitudes. An exposition of Matthew 5:1-12* [1660] (London: Banner of Truth Trust, 1971, £1.20), 307 pp.

This edition of a well-known Puritan exposition of the Beatitudes has been completely reset and supplied with editorial notes to clarify the text.

EPISTLES—APOCALYPSE

L. BATELAAN, *De kerk van Korinthe en wij. De actualiteit van Paulus' eerste brief aan de Korinthiërs (1 Kor. 8—11:1)* (Franeker: Wever, 1971, paper 9.90 gld.), 142 pp.

A revision of his 1942 dissertation, this study opens with B's brief introduction to Corinth and its church. The meaning of sacrifice in pagan, Jewish and Christian contexts is discussed as a prelude to the positions of the "weak," the "strong," and Paul himself on the question of eating meat offered to idols. 1 Cor 8:1—11:1 is subjected to a verse-by-verse exegesis, which forms the bulk of the book.

J. B. BAUER, *Der erste Petrusbrief*, Die Welt der Bibel, Kleinkommentar 14 (Düsseldorf: Patmos, 1971, paper DM 8.80), 87 pp. Bibliography.

The author describes 1 Pet as the creation of an unknown author writing to the community in Asia Minor during the persecution of Domitian *ca.* A.D. 95. The commentary draws upon nonbiblical literature of the 1st century and includes several excursuses on pseudepigraphy, mystery religions, emperor cult, etc.

Biblische Untersuchungen (Regensburg: Pustet, 1971, paper DM 45 each).

6. B. SPÖRLEIN, *Die Leugnung der Auferstehung. Eine historisch-kritische Untersuchung zu I Kor 15, x and 223 pp.* Bibliography. Indexed.

7. J. ECKERT, *Die urchristliche Verkündigung im Streit zwischen Paulus und seinen Gegnern nach dem Galaterbrief*, xii and 260 pp. Bibliography. Indexed.

In Spörlein's 1969 Munich dissertation, after opening chapters on the history of interpretation of 1 Cor 15, the author has a brief chapter on the meanings of *anastasis* and *egeirō*, and then subjects 1 Cor 15 to verse-by-verse exegesis. He examines the question of the risen Lord's corporeity in 1 Cor and elsewhere in Paul and finally questions the (Gnostic) background of denials of the resurrection. In the second Munich dissertation (1971), Eckert attempts to explain the essence of the Christian message by an analysis of Paul's distinction in Gal between authentic kerygma and its inauthentic counterpart. He discusses in turn methodological presuppositions, the controversy about circumcision in Galatia, the notion of salvation-history implicit in Gal 2—3, the pertinence of paraenesis in Gal 5:13—6:10, Jewish-Christian opposition to Paul (Gal 1—2) and a description of the "other gospel" defended by his opponents.

E. M. BLAIKLOCK, *The Pastoral Epistles. A Study Guide to the epistles of I and II Timothy and Titus* (Grand Rapids: Zondervan, 1972, paper \$1.50), 127 pp. LCN: 74-180838.

Affirming the Pauline authorship of the Pastorals, this volume in Zondervan's Study Guide series offers introductions, verse-by-verse commentary and study questions for each of the three epistles.

E. M. BLAIKLOCK, *Romans*, Scripture Union Bible Study Books (Grand Rapids: Eerdmans, 1971, paper \$1.25), 92 pp. LCN: 76-151983.

Verse-by-verse comments for followers of the daily Bible reading plan of the Scripture Union.

R. BUDIMAN, *De realisering der verzoening in het menselijk bestaan. Een onderzoek naar Paulus' opvatting van de gemeenschap aan Christus' lijden als een integrerend deel der verzoening* (Delft: Meinema, 1971, paper 18.50 gld.), xii and 235 pp. Bibliography. Indexed.

A 1971 Amsterdam thesis under R. Schippers, B's study of the Pauline doctrine of the atonement begins with a general survey and an investigation of the motivation for atonement (God's righteousness, the covenant-relation of God and man) and the OT background. Reconciliation in Christ is then considered in several aspects: forensic-dynamic, durative-actual and comprehensive-universal. Then B turns to the experience of atonement in human life; in the course of this discussion he gives special attention to Col 1:21—2:3; 2 Cor 5:17—6:10; Eph 3:14-21.

R. CLAUDE, S.J., *Le Converti de Damas*, Collection "Adolescent, qui es-tu?" Série "Biographies" (Tournai: Casterman, 1971), 136 pp., map.

A brief, simple presentation of Paul, his call, his virtues and his courses of action, written for young adults.

J.-F. COLLANGE, *Énigmes de la deuxième épître de Paul aux Corinthiens. Étude exégétique de 2 Cor. 2:14—7:4*, Society for New Testament Studies Monograph Series 18 (New York—London: Cambridge University Press, 1972, \$18.50), viii and 352 pp. Bibliography. Indexed. LCN: 71-154504.

Originally a 1969 Strasbourg dissertation, the present work offers a detailed

exegetical study of a major section of 2 Cor that is found to have undergone redactional changes in its history. The method is a careful study not only of individual terms but also of the longer units of thought which invest them with particular meanings. The identity of the opponents is important for interpretation, and C's work joins, though by a different route, the conclusions of D. Georgi's study of the opponents.

M. DEL VERME, *Le formule di ringraziamento postprotocollari nell'epistolario paolino*, Presenza, N. 5 (Rome: Francescane, 1971, paper 2,200 L), 228 pp. Bibliography. Indexed.

This study of the Pauline thanksgivings opens with a structural analysis of the formulas used and proceeds to examine the Pauline phraseology in light of Pss, 1QH, Wis and Sir. Doctrinal aspects of these formulas (e.g. prayer, eschatology, the threefold combination *pistis, agapē, elpis*) occupy the author in the last section. S. Zedda has contributed a foreword to the volume.

E. S. FIORENZA, *Priester für Gott. Studien zum Herrschafts- und Priestermotiv in der Apokalypse*, Neutestamentliche Abhandlungen, N.F., Band 7 (Münster: Aschendorff, 1972, DM 76), viii and 450 pp. Bibliography. Indexed.

The first 64 pages of this work summarize traditional Roman Catholic and Protestant views on general and ordained priesthood as well as sketching recent exegetical work on NT priesthood (e.g. on 1 Pet 2:5, 9). The major part of the book follows in three sections: (1) a text-critical analysis of Apoc 1:6; 5:10; 20:6 against the background of Exod 19:6 and Isa 61:6; (2) priesthood and kingship of the redeemed in the present age (Apoc 1:5-6; 5:9-10); and (3) priesthood in the eschatological future (Apoc 20:4-6; 22:3-5). Priesthood and royal status are seen not as privileges bestowed on special individuals, nor on the community as community, but as an eschatological gift for all redeemed. F now teaches at the University of Notre Dame; her study was submitted to the University of Münster in 1970 as a doctoral dissertation directed by R. Schnackenburg.

J. GNILKA, *Der Epheserbrief*, Herders theologischer Kommentar zum Neuen Testament, Band X/2 (Freiburg—Vienna: Herder, 1971, DM 53), xviii and 328 pp. Bibliography. Indexed.

The author of the commentary on Phil in the same series [cf. NTA 13, p. 276] now presents a very full commentary on Eph, which he treats as a pseudonymous work. In addition to the detailed commentary there are excursuses on the epistle's image of the world, the expression "in Christ," the ecclesiology of Eph, its eschatology, the possible hymnic origin of 2:14-18, and the notion of *hieros gamos*. G seeks the background of the epistle in Hellenistic Judaism of a Philonic character more than in the Gnostic redeemer myth, but he adduces evidence for interpretation from many sources.

J. J. GUNTHER, *Paul: Messenger and Exile. A Study in the Chronology of His Life and Letters* (Valley Forge, Pa.: Judson, 1972, \$6.95), 190 pp., map. Indexed. LCN: 70-181022.

Beginning with a chronology of Jesus' ministry, G examines both Acts and the Pauline corpus to establish the sequence of events in his ministry. Extrabiblical evidence is also used. He argues that Paul was exiled to Spain and later returned to Rome for his martyrdom. G is a Congregational minister in Somerville, Mass.

G. E. LADD, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1972, \$6.95), 308 pp. Bibliography. Indexed. LCN: 70-150640.

After a brief introduction treating the four principal modes of interpreting

Apoc (preterist, historical, idealist and futurist), L offers an analytical outline and verse-by-verse commentary. The author believes Apoc to reflect the situation of the church at the time of its composition and to be prophetic of the situation to come at the consummation of history. L is professor of NT at Fuller Theological Seminary, Pasadena, California.

D. M. LLOYD-JONES, *Romans. An Exposition of Chapter 5. Assurance* (Grand Rapids: Zondervan, 1972, \$6.95), xi and 370 pp.

Another in a series [cf. *NTA* 16, p. 126] of sermons on Rom first preached by L-J at Westminster Chapel, London. The themes of assurance of salvation and union with Christ are central to his exposition, which regards Rom 5 as the key to the epistle.

E. LOHSE, *Colossians and Philemon*, trans. W. R. Poehlmann and R. J. Karris, ed. H. Koester, Hermeneia (Philadelphia: Fortress, 1971, \$10), xviii and 233 pp. Bibliography. Indexed. LCN: 76-157550.

This inaugural volume of a new American commentary is distinct as much for its design as for the scope of its goals: "a critical and historical commentary to the Bible without arbitrary limits in size or scope. It will utilize the full range of philological and historical tools including textual criticism, the methods of the history of tradition, and the history of religion." Commentaries are planned for non-canonical works as well. The first volume is a translation of Lohse's work on Col-Phlm from the Meyer Kommentar [*NTA* 13, p. 278]. The commentary is arranged in an entirely new format to provide maximum usefulness and minimum effort: square pages of two columns each, relieved by smaller-type footnotes and ample blank spaces for personal jottings. The translators provide a fresh version of both letters in which they try to reflect L's exegetical decisions. The bibliography includes supplementary material subsequent to 1968.

S. LYONNET, *Le message de l'Épître aux Romains*, Lire la Bible 28 (Paris: Cerf, 1971), 170 pp.

Meditations on Rom first appearing in *Vie Chrétienne* (1967-69) and *Assemblées du Seigneur* 53. Nineteen sets of passages are treated under such topics as Christian liberty, the world before Christ, Christian experience, Christ's victory over sin and death, etc.

F.-W. MARQUARDT, *Die Juden im Römerbrief*, Theologische Studien 107 (Zurich: Theologischer Verlag, 1971, paper 7.80 Sw. fr.), 66 pp.

In conscious reaction to R. Bultmann's interpretation of Rom 9-11, M here offers not exegetical details but a general orientation to Jewish-Christian relations as seen in Rom. Two of his sermons, one on Rom 8:1-11 and the other on Rom 9:1-5, are appended.

F. MONTAGNINI, *Rom. 5,12-14 alla luce del dialogo rabbinico*, Supplementi alla Rivista Biblica 4 (Brescia: Paideia, 1971, paper 1,000 L), 85 pp. Indexed.

The essay begins with a statement of the problem and a stylistic examination, with special attention to the link between v. 12 and vv. 13-14. Then the "rhythms" of typical rabbinic dialogues are studied, in light of which Rom 5:12-14 is illumined. Finally, M examines v. 12 philologically, in particular the construction *eph' hō*.

A. ROOSEN, *De Brieven van Paulus aan de Tessalonicenzen*, Het Nieuwe Testament (Roermond: Romen, 1971, paper 25 gld.), 170 pp. Bibliography.

This new Dutch commentary on the Thessalonian correspondence opens with a short introduction and select bibliography. 1 Thes is divided into opening

(1:1-10), historical-apologetic section (2:1—3:13), dogmatic-paraenetic section (4:1—5:24) and conclusion (5:25-28). 2 Thes is outlined similarly, with the two central divisions devoted to the parousia (2:1-17) and to paraenesis (3:1-16). A Dutch translation of the epistles is also presented.

R. L. RUBENSTEIN, *My Brother Paul* (New York—London: Harper & Row, 1972, \$5.95), xii and 209 pp. Indexed. LCN: 72-124704.

Integrating psychoanalysis and biblical scholarship, Rabbi Rubenstein examines Paul's developing religious consciousness with special attention to the Pauline concepts of apostleship and sacrament. What emerges is a portrait of a revolutionary Jewish mystic who articulated a theology transcending the bounds of the religion he helped to found. R is professor of religion at Florida State University.

J. S. RUEF, *Paul's First Letter to Corinth*, The Pelican New Testament Commentaries (Baltimore: Penguin, 1971, paper \$2.45), xxix and 198 pp. Indexed.

Edited by D. E. Nineham, the aim of this series is similar to that of the Pelican Gospel Commentaries: "to elucidate the religious meaning of the text, but . . . at the same time to give the reader a fair indication of current scholarly opinion on the various historical, critical, and linguistic questions raised by each book." The RSV text of 1 Cor is printed section by section, followed by R's comments on the passage as a whole and on words, phrases or ideas of special note. There is a 15-page introduction giving particular attention to Paul's view of resurrection and of the gift of the Spirit.

J. W. SANDERSON, *The Fruit of the Spirit. A Study Guide* (Grand Rapids: Zondervan, 1972, paper \$1.50), 128 pp. Bibliography.

Written primarily for evangelical laymen, these chapters on Gal 5:22-23 originated as sermons and are now presented to a broader public "to emphasize human responsibility in cultivating the fruit as well as the need for divine initiative." The author is currently professor of philosophy at Covenant College in Tennessee.

P. SIBER, *Mit Christus leben. Eine Studie zur paulinischen Auferstehungshoffnung*, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 61 (Zurich: Theologischer Verlag, 1971, paper 29 Sw. fr.), 272 pp. Bibliography. Indexed.

A 1969 Zurich dissertation under S. Schulz, this study examines the hope of "resurrection with Christ" or of "being with Christ" and its grounding in the salvific death and resurrection of Jesus. Such passages as 1 Thes 4:13-18; 5:10; 2 Cor 4:14; 1 Cor 6:14 and Rom 8:11 receive special attention in the first part of Siber's work. Then he turns to the expectation of life with Christ or "glorification" because of suffering with him; Phil 3:10-11, 20-21 and Rom 8:17-30 are the foci of this section. Finally, the notion of this expectation as founded upon dying with Christ is discussed, with particular emphasis on Rom 6:1-14. Siber closes with an assessment of Paul's theological achievement.

U. VANNI, S.J., *La Struttura letteraria dell'Apocalisse*, Aloisiana 8 (Rome: Herder, 1971), viii and 272 pp. Bibliography. Indexed.

A dissertation for the Pontifical Biblical Institute, this volume contains a preface by A. Vanhoye. An extensive *Forschungsbericht* opens the study, which proceeds from a treatment of individual structural elements to the structure of the whole. Apoc, according to V's research, is in two parts: 1:4—3:22 and 4:1—22:5. The latter half is further divided into 5 sections. The author also

treats several themes which serve as literary links: *kathēmenos*, *arnion*, *thronos*, the prayer of the saints, incense and altar, etc.

J. F. WALVOORD, *The Thessalonian Epistles* (Grand Rapids: Zondervan, 1971, paper \$1.95), iv and 158 pp.

The president of Dallas Theological Seminary and editor of *BiblSac* here offers a practically oriented exposition of 1—2 Thes; his comments on 1 Thes appeared first in *The Moody Monthly* in 1954-55.

H. WINDISCH, *Der zweite Korintherbrief*, ed. G. Strecker, Kritisch-exegetischer Kommentar über das Neue Testament, 6. Abteilung (Göttingen: Vandenhoeck & Ruprecht, 1970, DM 40), xvi and 436 pp. Bibliography. Indexed.

The reprint of the 9th edition (1924) is augmented by four pages of more recent literature. The book opens with a few chapters on the literary character of 2 Cor and its relation to 1 Cor, the events which occurred in the interim between the two letters, the unity of 2 Cor, its authenticity, Paul's opponents, the chronology of the letter and its textual criticism. The commentary divides 2 Cor into three sections: chaps. 1—7, 8—9, 10—13, and includes numerous excursuses and extended notes on a great variety of problems.

J. A. ZIESLER, *The Meaning of Righteousness in Paul. A Linguistic and Theological Inquiry*, Society for New Testament Studies Monograph Series 20 (New York—London: Cambridge University Press, 1972, \$17.50), xii and 255 pp. Bibliography. Indexed. LCN: 75-164455.

A study of Paul's use of *dikaiosynē* and its cognates in Paul, this volume was presented as a Ph.D. thesis at the University of London in 1969. The word group is traced through OT, intertestamental literature, Philo and Josephus, rabbinic writings and the NT apart from Paul before the Pauline usage is examined in detail. Appended notes treat a number of specific passages, and two short appendixes treat antonyms of the word group and its usage in the Apostolic Fathers. Z is tutor in NT at Trinity College, Auckland, New Zealand.

BIBLICAL THEOLOGY

K. ALAND, *Taufe und Kindertaufe. 40 Sätze zur Aussage des Neuen Testaments und dem historischen Befund, zur modernen Debatte darüber und den Folgerungen daraus für die kirchliche Praxis—zugleich eine Auseinandersetzung mit Karl Barths Lehre von der Taufe* (Gütersloh: Mohn, 1971, paper DM 12.80), 87 pp. Bibliography. Indexed.

Aland's most recent contribution to his ongoing study of infant baptism is a collection of 40 "theses" developed in the course of a seminar at the University of Münster on the topic: "Infant Baptism in the Early Church—the Historical Data and the Modern Problematic." For most of the theses some documentation is added such as early evidence or contemporary analyses. Special attention is devoted, often in sharp disagreement, to the baptismal doctrine of K. Barth.

R. BATEY, *Jesus and the Poor* (New York—London: Harper & Row, 1972, \$4.95), xi and 114 pp. Indexed. LCN: 70-160637.

While disavowing any attempt to return to the social gospel of turn-of-the-century American liberal Protestantism, B is convinced that the attitudes of Jesus and the early church to the poor can be of real help in re-orienting modern thinking on social questions. Early Christianity ministered to material needs despite affirming an imminent end to the present age and denying ultimate importance to it. An appendix treats the poor in ancient Israel.

C. E. BRAATEN, *Christ and Counter-Christ. Apocalyptic Themes in Theology and Culture* (Philadelphia: Fortress, 1972, paper \$3.50), viii and 152 pp. Indexed. LCN: 76-171493.

Theology has long neglected apocalyptic modes of thought, both in ancient literature and in modern constructive formulations, and it has done so to its own detriment. Thus B introduces his avowedly polemical examination of what place apocalyptic can rightly claim in Christian theology, an examination carried out in light of theologies of hope, the problem of the resurrection, the thought of P. Tillich and so-called "secular theology." Then concrete issues in spirituality, politics, ecology and eschatology are taken up. [B has summarized his program in a recent article (§ 16-437).]

D. A. DU TOIT, "*neergedaal ter helle . .*" *uit die geskiedenis van 'n interpretasieprobleem* (Kampen: Kok, 1971, paper 17.75 gld.), viii and 243 pp. Bibliography.

The doctrine of the descent into hell is studied in the Reformation writers, the history of worship, the OT and apocalyptic and in the NT and early church up to the 4th century. Both historical and theological perspectives mark the author's approach and he offers a chapter on the historical and structural certainties of the teaching.

V. P. FURNISH, *The Love Command in the New Testament* (Nashville—New York: Abingdon, 1972, \$6.95), 240 pp. Indexed. LCN: 75-172814.

This is not another investigation of NT terms such as *agapē* but a study of the love ethic in the NT, based on contemporary exegetical method and conclusions. Successive chapters treat the theme in the teaching of Jesus, the Synoptic Gospels, Paul and the Johannine literature. A final chapter, relating the love command to church order, discusses texts in other NT literature and in the Apostolic Fathers. F is professor of NT at Perkins School of Theology and author of *Theology and Ethics in Paul* (1968).

J. A. GRISPINO, *The Bible Now!*, Dome Books D-81 (Notre Dame, Ind.: Fides, 1971, paper \$1.25), ix and 138 pp. LCN: 73-175427.

The author has here rewritten seven articles from his quarterly *Current Scripture Notes* and combined them with three previously unpublished chapters to form a piece of *haute vulgarisation* on such topics of current interest (primarily, though not exclusively) to Roman Catholics as the existence of angels and the devil, Jesus' teaching on remarriage, biblical inerrancy and the resurrection and divinity of Christ.

A. HAMMAN, O.F.M., *Prayer: The New Testament*, trans. P. J. Olinny (Chicago: Franciscan Herald, 1971, \$6.95), x and 238 pp. LCN: 74-85507.

Three principal divisions constitute this study of prayer in the NT. Part I introduces the biblical basis for Christian prayer by looking at its roots in the OT and in Judaism of the time of Jesus. Part II deals with prayer in the Synoptic Gospels and Part III with prayer in the apostolic community. H has written several volumes on prayer and liturgy in the early church. The Foreword is dated 1956.

J. K. HOWARD, *New Testament Baptism* (London: Pickering & Inglis, 1970, £1.05), x and 116 pp. Bibliography. Indexed.

Intended as a short introduction to the subject rather than as a highly technical study, this volume by a physician and former missionary traces the historical background of baptism, discusses the rite and doctrine of baptism as found in the NT, and addresses the problem of infant baptism. Appendixes treat the absence

of baptism from the Gospel narratives, *loutron* in Eph 5:26 and Tit 3:5, and baptism for the dead in 1 Cor 15:29.

E. JÜNGEL, *Tod*, Themen der Theologie, Band 8 (Stuttgart—Berlin: Kreuz, 1971, DM 14.80), 175 pp.

The puzzle of death is analyzed first in a philosophical and sociological fashion, with special attention to the death of Socrates and its interpretation. Then Christian theology comes to the fore in a discussion of the death of a sinner, the death of Jesus Christ, and the death of death itself, which is the way to eternal life.

E. JÜNGEL, *Unterwegs zur Sache. Theologische Bemerkungen*, Beiträge zur evangelischen Theologie, Band 61 (Munich: Kaiser, 1972, cloth DM 33, paper 26), 299 pp.

The Tübingen Lutheran systematic theologian has gathered 16 of his own essays from 1963—1971 into this volume. Most of the contributions are strictly theological—on such themes as Christology, freedom, justification and infallibility. Three of the more explicitly NT studies have been previously abstracted for *NTA* readers: the Law from Adam to Christ [§ 8-1041], theological science and belief in relationship to Jesus' poverty [§ 9-683] and evangelical ethics according to Pauline theology [§ 11-1103].

M. KÄHLER, *Schriften zu Christologie und Mission. Gesamtausgabe der Schriften zur Mission*, ed. H. Frohnes, Theologische Bücherei, Band 42 (Munich: Kaiser, 1971, paper DM 32), xxxvi and 574 pp. Bibliography. Indexed.

This collection of articles, meditations, sermons, book reviews and personal letters by the late M. Kähler (1835-1912) is unified around the theme of the church's mission. Many of the contributions are concerned with systematic theology and German ecclesiastical polity, but the first two studies (from 1893-94) are largely exegetical: (1) the Son of Man and his mission to mankind and (2) the accurate assessment of the apostolic community according to the NT.

H. K. LA RONDELLE, *Perfection and Perfectionism. A Dogmatic-Ethical Study of Biblical Perfection and Phenomenal Perfectionism* (Kampen: Kok, 1971, paper 26 gld.), xii and 348 pp. Bibliography.

The biblical concept of perfection and holiness is investigated in this doctoral dissertation accepted by the Free University of Amsterdam in 1971. Perfection is first explained in terms of mythopoeic Near Eastern and Greco-Roman ideals. Next the author discusses the distinctive ideas of divine and human perfection in the OT. Chapter 4 analyzes what is unique about the Christian and NT ethos of perfection with special reference to the Synoptics and Paul. In sharp distinction to the idea of perfection the recurrent phenomenon of perfectionism (theological falsification or religious distortion of perfection) needs explanation. Its appearance in Qumran and among the Encratites, Montanists, Novatianists, etc. is discussed. The author teaches in the seminary at Andrews University, Berrien Springs, Michigan.

Lectio Divina (Paris: Cerf, 1972).

71. C. SPICQ, O.P., *Vie chrétienne et pérégrination selon le Nouveau Testament* (paper 45 F), 225 pp. Indexed.

72. J. DELORME ET AL., *Le langage de la foi dans l'Écriture et dans le monde actuel. Exégèse et catéchèse*, 226 pp.

Spicq's book discusses the various terms used to denote Christians in the NT, the ideas of pilgrimage, desert and Exodus, the temptation of Jesus in the

desert, stability as the virtue of pilgrims, and Christ as the living way. The proceedings of a meeting between French exegetes and catechists comprise the second book. R. Macé presents the work of the catechist and L. Derousseaux that of the exegete, followed by a general discussion. J. Le Du and J. Delorme, catechist and biblical scholar respectively, address the elaboration of the language of faith, the latter's essay being specifically concerned with the resurrection of Jesus in NT language. Reports of further round-table discussions, at which dogmaticians were included, complete the volume.

E. LOHSE, *Die Erneuerung des Menschen und die Veränderung der Gesellschaft im Neuen Testament*, Göttinger Universitätsreden 55 (Göttingen: Vandenhoeck & Ruprecht, 1971, paper DM 2), 21 pp.

Address given by L at the opening of the second *Universitätswoche* at Göttingen, October 12, 1970, in which he points out that, while the NT provides no ideology or political program for the renovation of man and for change in society, its call to personal conversion is at the root of renewal and change.

W. MARCHEL, *Abba, Père! La prière du Christ et des chrétiens. Étude exégétique sur les origines et la signification de l'invocation à la divinité comme père, avant et dans le Nouveau Testament*, Analecta Biblica 19A (New ed.; Rome: Biblical Institute Press, 1971, paper 5,000 L or \$8.50), 272 pp. Bibliography. Indexed.

This completely revised edition of M's 1963 publication [NTA 8, p. 300] contains major reworking in each chapter and new bibliographical data. Several positions are adjusted in light of reviews.

H. D. McDONALD, *Living Doctrines of the New Testament*, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan, 1971, paper \$3.95), 319 pp. Bibliography.

The vice-principal of the London Bible College here presents the key ideas of the NT by sections or books, forming a manual of NT theology for the general reader and beginning theological student. F. F. Bruce has written a foreword for the volume. The book concludes with a bibliography of NT theologies and studies of special topics.

G. MÜLLER, *Apokatastasis pantōn. A Bibliography* (Basel: Basler Missionsbuchhandlung, 1969, paper 10 Sw. fr.), no pagination.

The idea of the restoration of all things (*apokatastasis pantōn*) has an important place in the history of Christian thought, not least in current theology. The present volume is a preliminary listing of the most important bibliographies, monographs and articles on the subject, together with the principal reference works in history of religions likely to be of service. A special section is devoted to exegetically oriented literature (15 items).

P. POKORNÝ, *Der Gottessohn. Literarische Übersicht und Fragestellung*, Theologische Studien 109 (Zurich: Theologischer Verlag, 1971, paper 9.80 Sw. fr.), 70 pp. Bibliography.

Expansion of P's article on the same subject in the *Reallexikon für Antike und Christentum*. He discusses both the Jewish and pagan backgrounds as well as the post-NT development of the term "Son of God" in Christian theology.

R. R. RUETHER, *Radical Social Movement and the Radical Church Tradition*, and G. F. SNYDER, *Power and Violence: A Biblical Study*, Colloquium 1 (Oak Brook, Ill.: Bethany Theological Seminary, 1971, paper \$1.95), 60 pp. Bibliography.

Professor of biblical studies at Bethany Theological Seminary, Snyder presented these four lectures at the Burkhart Institute held at La Verne College, California, in 1970. He discusses the power of God as eschatology, the seduction of power, the violence of power and the re-creation of power. A related study, Ruether's 1970 Hoff Lectures at Bethany, treats the difference between reformers and radicals in relation to church history and modern counter-cultural movements.

E. SCHWEIZER, *Gott versöhnt. 6 Reden in Nairobi* (Stuttgart—Berlin: Kreuz, 1971, paper DM 4.80), 79 pp.

Six lectures delivered to a conference of reformed churches in Nairobi in 1970. The addresses, which were delivered in English and will be published in English in the proceedings of the conference, treat the problem of God-language in Scripture and in the modern world.

Theologie. VI x 12 Hauptbegriffe, ed. C. Westermann (Stuttgart—Berlin: Kreuz, 1967), 398 pp. Bibliographies. Indexed.

Six experts here tackle twelve points each in major areas of theology: C. Westermann on OT, E. Schweizer on NT, B. Lohse on church history, H. Ott on dogmatics, H. E. Tödt on ethics and W. Jetter on practical theology. The NT section includes discussions of such issues as Son of Man, cross and discipleship, resurrection, spirit, body and soul, baptism and Eucharist. Each scholar has contributed a list of basic books on the topics he discusses.

W. A. VAN ROO, S.J., *The Mystery* (Rome: Gregorian University, 1971, paper 3,500 L or \$5.85), vii and 386 pp. Bibliography. Indexed.

The author, an American professor of theology at the Gregorian University, here develops a synthetic study on the mystery of Christ and on life in Christ. Using a method which is in his words neither apologetic nor merely biblical nor fully theological, he examines in Part One various OT themes which influenced Christianity (e.g., covenant, savior, worship). Part Two traces the early church's belief about Christ through various NT books. The final section, devoted to human response to the Christian mystery, touches upon topics such as holiness, fullness of life, faith, baptism and Eucharist.

THE WORLD OF THE NEW TESTAMENT

D. E. AUNE, *The Cultic Setting of Realized Eschatology in Early Christianity*, Supplements to Novum Testamentum, Vol. XXVIII (Leiden: Brill, 1972, 74 gld.), ix and 242 pp. Indexed.

Originally undertaken as a doctoral dissertation at the University of Chicago under R. M. Grant, this study examines the *Sitz im Leben* of realized eschatology in early Christianity and finds it to be cultic. Hymnic materials have much more to say about realized eschatology than such occasional and extra-liturgical products as the letters of Ignatius. Though the original thesis dealt extensively with Jesus and Paul in addition to looking at the Nag Hammadi documents, the present volume is limited to Qumran, the Fourth Gospel, the Ignatian correspondence, the *Odes of Solomon* and Marcion.

B. BAGATTI, O.F.M., *Antichi villaggi cristiani di Galilea*, Pubblicazioni dello Studio Biblico Franciscano, Collezione minore n. 13 (Jerusalem: Franciscan Printing Press, 1971), 333 pp., 279 figs. Bibliography. Indexed.

Over fifty towns of Christian archaeological interest are to be found in Galilee, and B discusses each, with its significant remains, in this volume.

Nazareth has pride of place but such towns as Naim, Sepphoris, Tiberias and Magdala, plus a number of less well-known places, are also treated. The figures include a map of the whole area, plans of significant sites and photographs of artifacts and terrain.

B. BAGATTI, O.F.M., *The Church from the Circumcision. History and Archaeology of the Judaeo-Christians*, trans. E. Hoade, O.F.M., Publications of the Studium Biblicum Franciscanum, Smaller Series n. 2 (Jerusalem: Franciscan Printing Press, 1971, paper \$9), viii and 326 pp., 159 figs. Bibliography. Indexed.

This English edition contains considerable revisions made since the earlier French version published in 1965 [NTA 11, p. 283].

H. BARDTKE, *Bibel, Spaten und Geschichte* (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1971, DM 28), 370 pp., 119 plates, 15 figs, 2 maps. Bibliography. Indexed.

This illustrated survey of biblical archaeology is in twelve chapters, each treating a different period, chronologically arranged. Egyptian and Mesopotamian sites receive some attention, though most of the space is devoted to Palestine. For the NT period important cities in Asia Minor and Greece are included, as well as Rome. The opening chapters make some general remarks on the science of archaeology and discuss its usefulness in biblical study. There are indexes of scholars, historical personages, and place names, plus a chronological table, a short bibliography and a series of notes on the illustrations, four of which are in color.

G. BRIAND, O.F.M., *Nazareth Judéo-Chrétienne*, Cahiers de "La Terre Sainte" (Jerusalem: Franciscan Printing Press, 1971), 62 pp., illustrated.

A historically oriented guidebook to modern Nazareth, especially the Basilica of the Annunciation and the Church of St. Joseph. The origins of the Jewish Christians and their history in Nazareth are treated in the beginning of the volume, and numerous photographs, drawings and maps are interspersed throughout the text.

E. CIZEK, *L'Époque de Néron et ses controverses idéologiques*, Roma Aeterna IV (Leiden: Brill, 1972, 96 gld.), xii and 440 pp. Bibliography. Indexed.

In this monograph, the result of a 1968 dissertation at Bucharest, C presents an analysis of the ideological, political and cultural movements of the Neronian period, which he understands as extending from A.D. 51-52 to 68-69, as one of the most fascinating in Roman history because it marks the disappearance of the last traces of the republican period in thought and style of life. The principal sources are of course the literary ones, and a substantial part of the book deals with literary trends in the period.

La distruzione di Gerusalemme del 70 nei suoi riflessi storico-letterari. Atti del V Convegno biblico francescano, Roma, 22-27 settembre 1969, Collectio Assisiensis 8 (Assisi: Porziuncola, 1971, paper 2,000 L), 213 pp., photo.

Among the papers of this conference of Italian biblical scholars, P. Zarrella's study of Mt 21:1-17 first appeared elsewhere [§ 15-507], but the other essays are previously unpublished. E. Testa treats the 1st- and 2nd-century literary reflections on the destruction. E. R. Toaff presents rabbinic data concerning the event and D. Colombo studies the Hebrew liturgy of Tishah b'ab. F. Cucchi's article is on the new Jerusalem in post-exilic writings, while A. Lancellotti

discusses the Synoptic Apocalypse. The exegesis of Dan 9:24-27 is G. M. Stano's focus; L. Gari-Jaune addresses the NT's "desacralizing" of the Temple. O. Urbanelli da Spinetoli discusses Lk 19:41 and B. Bagatti the flight to Pella. B. Mariani examines the possibility that Mk was written after the destruction, while G. da Deliceto discusses the rebuilding of the wall in Ezra 4:12 and Neh 1:3b. Finally, E. da S. Marco treats Sir 50 and the *Letter of Aristeas* on the citadel and the Temple.

L. HERRMANN, *Chrestos. Témoignages païens et juifs sur le christianisme du premier siècle*, Collection Latomus, Vol. 109 (Brussels: Latomus, 1970, paper 280 Bel. fr.), 174 pp. Indexed.

Herrmann has marshalled numerous texts, citations, etc., from 1st-century sources which give indications about or allusions to the early Christians. Here H does not reproduce the texts themselves but instead provides critical comments on each from historical, philological, literary and other grounds. Not merely Tiberius, Philo, Seneca and Josephus but also a dozen authors of the Claudius-Nero period and a dozen more from Vespasian to Hadrian are included.

H. W. HOEHNER, *Herod Antipas*, Society for New Testament Studies Monograph Series 17 (New York—London: Cambridge University Press, 1972, \$22), xvi and 437 pp., map. Bibliography. Indexed. LCN: 79-158548.

The first full scholarly study of Herod Antipas and his reign, this work was originally a Cambridge dissertation under the direction of E. Bammel. It draws upon both the direct literary sources and the indirect evidence of historical, archaeological and circumstantial contexts. Besides the three main parts of the study dealing with Antipas' background, his realm and his reign, with special attention to his relationship to John the Baptist and to Jesus, there are numerous appendices on documentary or related issues and an extensive bibliography.

S. B. HOENIG, *Solomon Zeitlin: Scholar Laureate. An Annotated Bibliography, 1915-1970, with Appreciations of His Writings* (New York: Bitzaron, and Philadelphia: Dropsie University Alumni Association, 1971, \$10), xii and 296 pp., 3 plates. Indexed. LCN: 79-158450.

A volume of praise, appreciation and honor for Prof. Zeitlin of Dropsie, this book contains several articles lauding his contributions to OT scholarship (R. Gordis), Masoretic studies (H. M. Orlinsky), Tannaitic research (E. Rackman), NT studies (M. S. Enslin), inter-testamental historiography (E. Rivkin), rabbinic research and Qumran studies (S. B. Hoenig), plus other areas of major contribution. Each entry in Z's bibliography (over 400 items) carries a résumé of the contents, many of which are a page or more long. The volume contains a foreword by Z. Shazar, President of the State of Israel and onetime fellow student with Zeitlin. The book is distributed in the United States by Bloch Publishing Co., New York.

Jahrbuch für Antike und Christentum, 13 • 1970 (Münster: Aschendorff, 1971, cloth DM 44, paper 38), 155 pp., 7 plates, 7 figs.

Of special interest to NT scholars in this latest volume are essays by J. Maier on the Cairo Geniza and N. Brox on Luke as possible author of the Pastoral Epistles. In addition to a number of other articles and reviews on various phases of antiquity and Christianity, A. Stuiber adds to his *Reallexikon* article on Ambrosiaster and W. Speyer to his on *Büchervernichtung*. Some news of the Dölger-Institut, publishers of both the *Jahrbuch* and the *Reallexikon*, is also included.

H. G. KIPPENBERG, *Garizim und Synagoge. Traditionsgeschichtliche Untersuchungen zur samaritanischen Religion der aramäischen Periode*, Religionsgeschichtliche Versuche und Vorarbeiten, Band XXX (Berlin—New York: de Gruyter, 1971, DM 88), xiv and 374 pp. Bibliography. Indexed.

Originally a doctoral thesis under C. Colpe at Göttingen, K's study begins with the history of the ancient Samaritans, giving special attention to the synagogue, and proceeds to describe Samaritan traditions on such topics as the people, the Temple, the prophet like Moses, and the "Great Power." The investigation is not merely synchronic or systematic but diachronic and tradition-historical as well.

J. M. LANDAY, *Silent Cities, Sacred Stones. Archaeological discovery in Israel* (New York: McCall, 1971, \$14.95), 272 pp., photos, map. Indexed. LCN: 74-154249.

An American journalist assigned to stories in Israel, L became interested in archaeology and prepared this survey of principal sites, their excavators, techniques, excitement and challenge for the general reader. The arrangement is predominantly chronological, with a special section on Qumran.

M. LIMBECK, *Die Ordnung des Heils. Untersuchungen zum Gesetzesverständnis des Frühjudentums*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1971), 214 pp. Bibliography.

Presented in 1970 as a dissertation to the Catholic theological faculty at Tübingen, L's study examines the role of Law in salvation according to *1 Enoch*, *Jubilees*, the *Testaments of the Twelve Patriarchs*, the *Assumption of Moses*, the *Sibylline Oracles*, the *Psalms of Solomon*, Pseudo-Philo, *4 Ezra* and *2 Baruch*, as well as the Qumran scrolls. The oft-repeated dictum that "late" Judaism is legalistic and necessitated the diametric opposition of Paul's doctrine of grace does not satisfy L, whose research leads him to modify that opinion in large measure. The author, who wrote his thesis under K. H. Schelkle, is now assistant to H. Haag in Tübingen.

M. McNAMARA, M.S.C., *Targum and Testament. Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Shannon: Irish University Press, 1972, £3), 227 pp. Indexed.

A general introduction to Targumic studies, this volume follows up McN's earlier study, *The New Testament and the Palestinian Targum to the Pentateuch* [NTA 11, p. 371], the first part of which provides a much briefer handbook to the Targumic literature than the present book. Here McN treats in turn the beginnings of Targum production in Judaism (with special attention to the Palestinian Targum) and the relation of the Palestinian Targum to NT studies (e.g. the Targums and Johannine literature, or how Targum and NT address such problems as eschatology, sin, creation, etc.). Appendixes take up each of the several Targums to the Pentateuch, the Prophets and the Writings; there is also an extended treatment of the non-biblical proper names found in Neofiti, since the geographical references are crucial for determining its date.

R. MENEGHELLI, *Fede cristiana e potere politico in Clemente Romano*, Scienze Filosofiche 15 (Bologna: Pàtron, 1970, paper 3,400 L), 132 pp. Indexed.

After a brief introduction to *1 Clement*, M discusses Christianity as the history of salvation and as a moral ideal. *Homonoia*, "harmony," in this epistle receives particular attention. Then the question of political obedience is taken up in the final chapter.

M. MESLIN, *Le christianisme dans l'empire romain*, Les Précis de l'Enseignement Supérieur, l'Historien 4 (Paris: Presses Universitaires, 1970, paper 10 F), 197 pp. Bibliography. Indexed.

This short study, intended for a general audience, briefly traces the emergence of Christianity, its progressive institutionalization, the Roman persecutions and early conflicts between church and state. The final chapters discuss the relationship between Christianity and the religious culture of antiquity.

E. M. MEYERS, *Jewish Ossuaries: Reburial and Rebirth. Secondary Burials in Their Ancient Near Eastern Setting*, Biblica et Orientalia 24 (Rome: Biblical Institute Press, 1971, paper 2,400 L or \$4), xii and 119 pp. Bibliography. Indexed.

In this 1969 Harvard dissertation (under G. E. Wright) M first presents an archaeological survey of the relevant ossuary data and outlines the consequent theological problems. He then studies individual receptacles for the dead (larnakes, bathtubs, *astodans*, loculus graves and Etruscan urns) and Jewish ossuaries, especially their decoration. A study of the Greek and Semitic terminology for Jewish ossuaries and secondary burials follows as a basis for a discussion of the theology of secondary burials. The investigation concludes that "the custom of secondary burial is not alien to Semitic peoples but rather conforms to their peculiar notions about the nature of man."

Die Mischna. Text, Übersetzung und ausführliche Erklärung, ed. K. H. Rengstorf and L. Rost (Berlin—New York: de Gruyter, 1971).

III, 4: *Nazir (Nasiräer)*, ed. M. Boertien (paper DM 68), vii and 243 pp. Indexed.

V, 5: *'Arakin (Schätzungen)*, ed. M. Krupp (paper DM 48), x and 161 pp. Indexed.

The latest volumes of the Giessener Mishnah, like the others, present a vocalized Hebrew text and a translation on facing pages with a commentary on the lower two thirds of each page. The *textus receptus* is followed with variants from MS Kaufmann noted underneath. A complete apparatus is given, along with several indexes, at the end of each volume. The commentaries treat philological matters, parallels and substantial questions. Each is preceded by an introduction treating the name of the tractate, its position in the Mishnah and issues related to its subject. *'Arakin* concerns assessments in Lev 25 and 27 and offers information on the music of the Second Temple and the resettlement of Palestine after the Exile. *Nazir* is concerned with the problems, circumstances, conditions, consequences, etc., of Nazirite vows.

G. F. MOORE, *Judaism in the First Centuries of the Christian Era. The Age of the Tannaim* [1927, 1930], Schocken Books SB 294 and SB 295 (New York: Schocken, 1971, paper \$4.50 each), Vol. I: xii and 552, v and 166 pp.; Vol. II: viii and 395, v and 102 pp. Indexed. LCN: 72-146791.

The original three-volume edition is here reprinted in two, with the extended notes of Vol. 3 appended to Vols. 1 and 2 in turn. The original indexes to passages cited, Talmud and Midrash, and Tannaim and Amoraim do not appear in this edition but the index to subjects and names has been retained. The work covers numerous aspects of life and thought in the period, under the headings of revealed religion, the idea of God, man, sin and atonement, observances, morals, piety and the hereafter.

L. MORALDI, *I Manoscritti di Qumrān*, Classici delle religioni, No. 13 (Turin: Editrice Torinese, 1971, 12,000 L), 778 pp., 10 plates. Bibliography. Indexed.

To place before Italian readers a complete and up-to-date collection of the Qumran texts, M provides translations of all the published scrolls, grouped as normative texts (1QS, 1QS^a, 1QS^b, CD and 1QM), hymns, biblical commentaries and miscellaneous texts, including fragments. In addition to an introduction of over 100 pages, which describes the discovery, the excavations, the MSS themselves, their religious and political milieu, contemporary literary witnesses and the significance of the finds, the author presents a more detailed introduction and analysis to each of the MSS in turn, with specific bibliographical data on each as well. Extensive notes and commentary, philological, literary, historical, etc., accompany each translation.

J. NEUSNER, *Development of a Legend. Studies on the Traditions Concerning Yohanan ben Zakkai*, Studia Post-Biblica, Vol. XVI (Leiden; Brill, 1970, 60 gld.), xviii and 316 pp. Indexed.

The sources for N's *Life of Yohanan ben Zakkai* (1962; rev. ed. 1970 [cf. *NTA* 16, p. 133]) are here examined form-critically. First, the traditions are taken up in their historical sequence. Then synoptic studies of legal sayings and stories, biographical material as such, historical accounts, stories about disciples and scriptural exegesis are presented. Finally, N summarizes the formation of the legend and indicates the lines of future work. This volume forms the basis for his *The Rabbinic Traditions about the Pharisees before 70* (see following notice).

J. NEUSNER, *The Rabbinic Traditions about the Pharisees before 70*, 3 vols. Part I: *The Masters*, Part II: *The Houses*, Part III: *Conclusions* (Leiden: Brill, 1971, 88 gld. each), xvi and 419 pp., xiv and 353 pp., xvi and 427 pp.

Building upon his research into the life of Yohanan ben Zakkai (see preceding notice), N here attempts not a new account of Pharisaism but a systematic treatment of the sources for the work of the Pharisaic masters. First, he presents in English translation all passages about named masters of the period prior to A.D. 70, with successive versions of the same story presented in synoptic tables. In Part II an English translation of all material pertaining to the houses of Hillel and Shammai is offered. The original form of each pericope is sought and variations accounted for in so far as possible. Part III draws together the results of the first two volumes, treating each literary form in turn. Certain components (e.g. mnemonic patterns) of these forms are analyzed. N also re-examines the allegation that the rabbinic traditions about the Pharisees were orally formulated and transmitted. Verificatory attestations for all pericopes are systematically examined and organized according to stages in the formation of the post-A.D. 70 materials. An extensive annotated bibliography completes the study. The third volume provides indexes to the primary literature used and a general index to subjects and names.

G. PESCE, *Atlas biblique. Géographie — Topographie — Archéologie. Aperçus d'histoire biblique*, trans. É. Bertaud, O.S.B. (Paris: Office Générale du Livre, 1971), 249 pp., 107 plates. Indexed.

French version of P's 1969 work, noticed in *NTA* 16, p. 133, including the matter from the original supplement.

S. PINES, *An Arabic Version of the Testimonium Flavianum and its Implications* (Jerusalem: Israel Academy of Sciences and Humanities, 1971), 92 pp. Bibliography. Indexed.

The so-called *Testimonium Flavianum* (in Josephus, *Ant.* 18, 63-64) is, if genuine, "perhaps the earliest evidence concerning Jesus written down by a man who was not a Christian." The long debate over its authenticity has never given any attention, according to P, to the recension of that text in the *Kitāb al-Unwān* of Agapius, the 10th-century Melchite bishop of Manbij (Hierapolis). An English translation of the Arabic has been printed here, together with the text itself in Arabic and the usual Greek text, followed by a comparative rendering of each. There follows an extensive discussion of the implications of the Arabic evidence, an appendix on a text attributed to Galen, a select bibliography, an index of names, a list of the principal passages cited, and a Hebrew summary.

Schriften zur Judentumskunde, ed. K. Hruby and L. Schäppi (Zürich: Theologischer Verlag, 1971).

1. H. SCHMID, *Die christlich-jüdische Auseinandersetzung um das Alte Testament in hermeneutischer Sicht* (paper 8.50 Sw. fr.), 55 pp.
2. K. HRUBY, *Juden und Judentum bei den Kirchenvätern* (paper 13.80 Sw. fr.), 81 pp.
3. K. HRUBY, *Die Synagoge. Geschichtliche Entwicklung einer Institution* (paper 16.80 Sw. fr.), 117 pp.
4. K. HRUBY, *Die Stellung der jüdischen Gesetzeslehrer zur werdenden Kirche* (paper 13.80 Sw. fr.), 81 pp.

Schmid discusses the problem of the OT canon, the understanding of the OT operating in the NT, the church's debate with Judaism over the interpretation of the OT in the patristic period, the Middle Ages and modern times. He is professor at the Erziehungswissenschaftliche Hochschule Rheinland-Pfalz as well as *Privatdozent* in OT in the University of Mainz. Hruby, who edits the series for the Swiss Protestant Mission to the Jews, is himself of Jewish origin. He reviews the *Adversus Judaeos* literature in vol. 2, discusses the origins of the synagogue and its relations to the temple cult in vol. 3, and surveys Jewish evidence concerning Jesus and the early church in vol. 4. The *birkat ha-min'im* is also discussed in this last volume.

W. SPEYER, *Bücherfunde in der Glaubenswerbung der Antike. Mit einem Ausblick auf Mittelalter und Neuzeit*, Hypomnemata, Heft 24 (Göttingen: Vandenhoeck & Ruprecht, 1970, paper DM 26), 157 pp. Bibliography. Indexed.

The role of "discovered" books, i.e. books of miraculous origin, in both early Christian and ancient pagan propaganda is the focus of this study, intended as a complement to T. Klauser's work on religious pseudepigraphy, on which subject S himself published a book in 1971 [cf. *NTA* 16, p. 257]. "Heavenly books" receive special treatment here, along with books from the graves of heroes, saints or others. Books "found" in temples, libraries or other archives form another class. A number of so-called NT apocrypha fall into one of these groups, as do quite a few medieval and modern productions.

ADDITIONAL BOOKS RECEIVED

S. CARRILLO ALDAY, M.SP.S, *El Misterio Pascual* (Mexico: Instituto de Sagrada Escritura, 1972).

I. *La Cena del Señor*, 142 pp. Bibliography.

II. *La Pasion de Jesus de Getsemani al sepulcro*, 147 pp.

W. A. CRISWELL, *Did Man Just Happen?* (Grand Rapids: Zondervan, 1972, paper \$.95), 120 pp. LCN: 73-189577.

R. L. DABNEY, *Lectures in Systematic Theology* [1878] (Grand Rapids: Zondervan, 1972, \$12.95), xviii and 903 pp. Indexed. LCN: 73-171200.

P. DESTOOP, *Paroles d'Évangile pour chaque jour. En suivant le lectionnaire, quelques orientations pour prier l'Évangile et pour en vivre. Temps de l'avent et de Noël. Temps ordinaire. Semaines 1 à 9*, Collection "Liturgie et oraison" (Paris: Lethielleux, 1971, paper 8.40 F), 109 pp. Unbound. Indexed.

R. C. GIRARD, *Brethren, Hang Loose or What's Happening to My Church?* (Grand Rapids: Zondervan, 1972, paper \$1.95), 220 pp. LCN: 77-183050.

C. JORDAN, *The Substance of Faith and Other Cotton Patch Sermons*, ed. D. Lee, A Koinonia Publication (New York: Association, 1972, \$4.95), 160 pp. LCN: 74-189013.

B. JURGENSEN, *Don't Bug Me Preacher!* (Grand Rapids: Zondervan, 1972, paper \$.95), no pagination. Illustrated. LCN: 63-54206.

A Nestorian Collection of Christological Texts. Cambridge University Library MS. Oriental 1319, ed. and trans. L. Abramowski and A. E. Goodman, Vol. I: *Syriac Text*, Vol. II: *Introduction, Translation and Indexes*, University of Cambridge Oriental Publications Nos. 18—19 (New York: Cambridge University Press, 1972, \$12.50 each), viii and 223 pp., liv and 144 pp. Indexed. LCN: 77-130904.

H. RÜCKERT, *Vorträge und Aufsätze zur historischen Theologie* (Tübingen: Mohr-Siebeck, 1972, cloth DM 52, paper 45), xi and 439 pp. Indexed.

L. SOUBIGOU, *Les lectures bibliques du missel, expliquées, méditées, prêchées. Solennités et fêtes*, Collection "Liturgie et oraison" (Paris: Lethielleux, 1971, paper 18.50 F), 231 pp. Indexed.

R. C. STARENKO, *Eat, Drink, and Be Merry!* (St. Louis: Concordia, 1971, paper \$1.50), 75 pp. LCN: 72-157383.

C. STUHLMUELLER, C.P., *The Books of Jeremiah and Baruch*, Old Testament Reading Guide 17 (Collegeville, Minn.: Liturgical Press, 1971), 116 pp.

C. TRIMP, *De actualiteit der prediking in het licht van het "sola scriptura" der reformatie*, Kamper Bijdragen XI (Groningen: Uitgeverij "De Vuurbaak," 1971, paper 5.90 gld.), 33 pp.

D. VETTER, *Jahwes Mit-Sein ein Ausdruck des Segens*, Arbeiten zur Theologie, 1. Reihe, Heft 45 (Stuttgart: Calwer, 1971, paper DM 4.80), 45 pp.

T. P. WAHL, O.S.B., *The Books of Judith and Esther*, Old Testament Reading Guide 25 (Collegeville, Minn.: Liturgical Press, 1971), 99 pp.

J. W. WHITE, *Re-entry. Striking Parallels Between Today's News Events and Christ's Second Coming* (Rev. ed.; Grand Rapids: Zondervan, 1971, paper \$.95), 192 pp. Indexed. LCN: 75-112868.

D. WILKERSON, *Get Your Hands Off My Throat* (Grand Rapids: Zondervan, 1971), 124 pp. LCN: 76-156257.

R. A. WILLIAMS, *A Place to Belong* (Grand Rapids: Zondervan, 1972, \$3.95), 175 pp. Indexed. LCN: 72-183049.

INDEX OF PRINCIPAL SCRIPTURE TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew	139,	22:1-10	160	12:17	574
141—143, 524—530r,		22:11-13	161	12:40	888
843—846		22:13	859	12:41-44	555
1—2	144—145,	22:21	574	13:2	556
531, 847		23:14	888	13:3-37	163
1:18-25	848	23:16-22	151	13:10	184
1:18—2:23	849	24—25	162	13:33-37	557
1:19	850	24:3-36	163	14—15	889r
3:1-2	145	24:32-51	866	14:22-25	185
3:1-12	851	24:51	859	14:26-31	186
3:13-17	872r	25:14-46	542	14:51-52	558
4:1-11	873—874	25:30	859	14:66-72	186
4:3, 6	532	25:41, 46	543	15:29-34	890
5—7	146	26:17-29	164	16	559
5:1-10	852	26:20-40	867	16:1-8	187
5:3-12	147—148	27:24-25	165	16:9-20	560
5:32	149—150,	28:16	544		
533—534, 853				Luke	188—191r,
5:33-37	151	Mark	139,	561r, 777, 891—895r	
6:9-13	152, 854r—	166r—169, 545—		1—2	144—145, 562
855r		547r, 868—870		1:1-4	563
6:11	153	1—12	871	1:28-29	192
7:6	856	1:4-5	170	1:34	193—194r
8—9	154	1:9-11	872r	1:34-35	564
8:1—9:34	155, 857	1:12-13	873—874	1:40-41	192
8:11-12	535, 858	1:45	171	2:7, 12	896
8:12	859	2:21-22	548	2:14	565
8:28-34	156	2:23-28	875	2:16	896
9:16-17	548	3:20—4:34	172r—	2:41-52	566
10	860	173r		3:2-3	170
10:5-6	536	3:21	549	3:21-22	872r
10:9-10	861	3:28-29	174r—175r	4:1-13	873—874
11:27	537	4:1-34	550	4:3, 9	532
12:31-32	156	4:22-24	551	4:14—9:50	195
13	538r	4:26-29	176	4:16-30	196—197,
13:1-23	539	4:35—6:6	552r		897
13:24-30	156	4:35—8:30	177	5:36-39	548
13:33	157	5:1-20	156, 876—	6:20-23	147
13:42	859	879		7:33	567
13:44	409	6:30-44	880	7:36-50	568
13:50	859	6:30—8:21	881	8:26-39	156
14:15-21	178—179	6:35-44	178—179	9:12-17	178—179
15:21-28	862	6:52	553r	9:51—19:27	569
15:32-39	178—179	7:3	882	9:51—19:28	570
16:21-28	540	7:34	883	9:57-62	198
17:22—18:35	863r	8:1-9	880	10:22	537
19:9	150, 158, 335,	8:31—11:10	884	10:30-37	199
533—534, 853		9:40	180	11:2-4	152, 854r—
20:1-16	159, 541	10:8	181		855r
21:1-9	182, 886	10:11	885	11:3	153
21:5-7	864	11:1-10	182, 886	12:10	174r—175r
21:18-22	183	11:12-14	183	13:6-9	183
21:23-27	554	11:20-23	183	13:20-21	157
21:28-32	865	11:27-33	554	13:28	859
21:33-46	887	12:1-12	887	13:28-29	535, 858

14:15-24	160	20:3-10	576	2 Corinthians	264
14:33	200	20:19-23	919	5:1-10	631, 956
15	898	21	230	5:16	265
15:11-32	201	Acts	189—191r,	12:7	949
16:1-9	202, 571		231—233, 597,	12:9-10	632
16:18	149		893, 920r—921r	Galatians	266r—267,
16:19-31	203	1—5	598		633
17:11-19	572	1:14	599	2:10	268
18:1-8	573, 899	1:18	234	2:11-14	634
19:1-10	568	2—3	922r	3	269
19:28-40	886	3:22-23	923	Ephesians	635—637r,
19:29-38	182	4:32	924		957r—958r
19:44	556	5:1-11	600	1:4	270
20:1-8	554	7	925	1:5	959
20:9-19	887	8	730	1:23	960
20:25	574	9—28	926	2:6-7	962
20:47	888	9:1-19	927	4:11-16	988
21:1-4	555	13:6-12	928	5:31	181
21:7-36	163	17:5-7	235	Philippians	957r
22:14-20	204	17:22-31	236	2:1-16	638
22:54-71	205r, 900r	22:4-16	927	2:6	639
22:63-64	575	26:9-18	927	2:10	628
24:12	576	Romans	252—253,	3:20-21	271
24:13-32	206		615—617,	Colossians	640r—641,
24:13-35	207, 901		945—946		957r—958r
John	33r—34, 143,	1—8	618	1:15-20	272, 963
	208r—217, 443,	1:1-7	254	1—2 Thessalonians	273
	577—588, 638,	1:3-4	619	1 Thessalonians	642
	651, 757r, 777,	1:16-17	620	Pastorals	274—276,
	902—911	4:17	621		643r, 964—966r
1:1	912	5:12	947	1 Timothy	277
1:1-18	219, 913—	5:12-21	255	1:20	949
	914	7	256	4:14	278
1:3-4	915	7:24-25	257	5:1-16	644
1:14	220	8:3	622	2 Timothy	
1:19—2:12	221	8:23	623	4:13	279
1:29, 36	222	9:30—10:13	258	Philemon	640r, 957r
3:1-21	223	10:4	259	Hebrews	281—283,
4:9	589	13	260, 624		399, 645—647r,
4:35	224	13:1-7	625r—627		967—969r
5:8	590	14:11	628	1—2	284r, 953
5:19-47	591	1 Corinthians	261,	4:12-13	970
6	225—226		948	5:7-10	285
6:5-15	178—179	4:6	629	8:2	648
6:22-71	592	5:5	949	10:20	286
6:51-56	227	6:16	181	11:3	971
6:51-58	662	9:24-27	950	11:34	287
7:50-52	223	10:1-11	262	James	288
10:29	228	13:3	951	5:12	151
10:30	593	15	952r	5:13-18	649
12:12-15	182	15:3-5	827		
12:12-19	886	15:4	630		
13—21	594r—595r	15:25-27	953		
13:16	916	15:33	263		
13:34-35	229	15:44	954		
15:7-17	917	15:48-49	999		
17	596	15:51	955		
18:38	918				
19:38-42	223				

1 Peter	143, 972	1:5-10	973	4:8	290
1:1—2:10	650	4:8	651	5:1	975
3:18-21	289	5:16-17	974	10:8-11	975
				14:14-20	976
1 John	584, 588	Apocalypse		20:5	291
1:4	46	1:4, 8	290		

INDEX OF AUTHORS

SIGLA

- (A) Author, editor or translator of article or book
- (B) Book reviewer
- (C) Cited in article or book review

Numbers refer to entries, unless otherwise noted

Abel, E. L.: 516(A)
 Affeldt, W.: 625r(A)
 Aland, K.: 766(A)
 Aldrich, R. L.: 291(A)
 Aleu, J.: 507(A)
 Alfaro, J.: 325(A), 671r(B)
 Allo, E.-B.: 265(C)
 Alonso, J. M.: 99(A)
 Alonso-Schökel, L.-M.: 236(A)
 Altizer, T. J. J.: 436(C)
 Amaya, I. E.: 1(A)
 Amiet, P.: 767(A)
 Amiot, F.: 601(A)
 Amiran, R.: 1038(A), 1039(C)
 Anderson, B. W.: 652(A)
 Andriessen, P.: 967(A)
 Andrew, M. E.: 17(A)
 Angelini, C.: 891(A)
 Appel, N.: 741(A)
 Applebaum, S.: 1054(A)
 Argenti, C.: 876(A)
 Argyle, A. W.: 224(A)
 Armerding, C. E.: 772(A)
 Aron, R.: 118(A)
 Ashbeck, D.: 531(A)
 Attinger, D.: 661(A), 742(A), 986(A)
 Attridge, H.: 394(A)
 Audet, L.: 954(A)
 Avigad, N.: 364(A), 1038(C), 1039(C)
 Avi-Yonah, M.: 365(A), 1039(A)
 Baarda, T.: 628(A)
 Bagatti, B.: 347(A), 366(A), 689(A)
 Bahr, G. J.: 204(A)
 Baillet, M.: 408r(B)
 Baird, W.: 237(A), 292(A)
 Baker, A.: 152r(B)
 Baltensweiler, H.: 335(C)
 Balz, H. R.: 427(A)
 Bammel, E.: 174r(B), 453(A)
 Bandstra, A. J.: 262(A)
 Banks, R. J.: 781(A), 987(A)
 Barbel, J.: 1035r(B)
 Barclay, W.: 38(C)
 Bardtke, H.: 439r(B)
 Bardy, M.: 455r(A)
 Barnard, A. C.: 988(A)
 Barr, J.: 744(C), 979(C)
 Barrett, C. K.: 264(A), 581r(B), 594r(B)
 Barth, C.: 999(C)
 Barth, K.: 663(C), 671r(C), 816(C)
 Barthélemy, D.: 721(C)
 Bartsch, H.-W.: 559(A), 814r(B), 945(A)
 Bassarak, G.: 552r(B)
 Batey, R. A.: 181(C)
 Bauer, J. B.: 1018(A)
 Bauer, W.: 28(C)
 Baum, A.: 2(A)
 Baumbach, G.: 191r(B), 715(A)
 Baur, F. C.: 29(C), 948(C), 983(C)
 Beardslee, W. A.: 436(A)
 Bearman, H. V.: 501r(B)
 Beauchamp, P.: 56(A)
 Beauvery, R.: 591(A)
 Becker, J.: 271(A), 473(A), 582r(C)

Beckwith, R. T.: 398(A), 454(A)
 Ben-David, A.: 1055(A)
 Benoit, P.: 367(A), 623(C), 980(C)
 Berbuir, E.: 316(A), 662(A)
 Berger, K.: 103(A)
 Bergman, J.: 1019r(A)
 Berkouwer, G. C.: 741(C)
 Bernadieu, P. J.: 569(A)
 Berten, I.: 489(A)
 Berthouzoz, R.: 1020(A)
 Betz, H. D.: 16(A), 572(A), 632(C)
 Beyschlag, K.: 730(A)
 Bianchi, E.: 782(A)
 Bianchi, U.: 371(A), 1084(A)
 Bihler, J.: 556(C)
 Bilde, P.: 1085(A)
 Binder, H.: 238r(A)
 Birdsall, J. N.: 33r(B)
 Biser, E.: 748r(A)
 Bishop, E. F. F.: 813(A)
 Bissoli, C.: 68(A)
 Black, M.: 490(A), 1053r(A)
 Blank, J.: 327(A), 783(A), 784(C)
 Blass, F.: 34(C)
 Blenker, A.: 474(A)
 Blidstein, G. J.: 372(A), 716(A)
 Bligh, J.: 75(A), 266r(A)
 Bligh, P. H.: 543(A)
 Blinzler, J.: 809r(C)
 Blum, G. G.: 989(A)
 Böcher, O.: 567(A)
 Bode, E. J.: 508r(A), 814r(A)
 Boff, C.: 80(A)
 Boff, L.: 328(A)
 Bogack, H.: 300(A)
 Bogaert, P.-M.: 577(A), 1052r(A)
 Boismard, M.-É.: 34(C), 220(C)
 Bojorge, H.: 18(A), 81(A), 104(A)
 Bonhoeffer, D.: 890(C)
 Bonnard, P.: 574(C)
 Bonnevie, O. R.: 293(A)
 Bonsirven, J.: 355(C)
 Borg, M.: 717(A)
 Borgen, P.: 913(A)
 Bornkamm, G.: 313(C), 543(C), 574(C), 602r(A), 930r(A)
 Borsch, F. H.: 105r(A), 801r(A), 802(C)
 Borse, U.: 946(A)
 Bourgeault, G.: 348(A)
 Bourke, M. M.: 595r(B)
 Bousset, W.: 491r(A), 1085(C)
 Bouwman, G.: 239(A)
 Bowersock, G. W.: 1040(A)
 Bowker, J. W.: 373r(A), 931(A)
 Bowman, R. A.: 1019r(A)
 Braaten, C. E.: 437(A)
 Brandon, S. G. F.: 82(A), 501r(A), 502r(A), 785(A), 809r(C)
 Bratcher, R. G.: 445(A), 446(A)
 Braude, W. G.: 786(A)
 Braun, F.-M.: 578(A)
 Braun, H.: 84r(A), 85r(A), 645(A)
 Bravmann, M. M.: 768(A)
 Brennan, I.: 76(A)
 Bretschneider, G.: 330(C)

- Bring, R.: 258(A)
 Broadribb, D.: 749(A)
 Brock, S. P.: 349(A), 690(A)
 Brogan, W. J.: 142r(B)
 Bromiley, G. W.: 317(A)
 Broneer, O.: 240(A)
 Brown, R. E.: 83(A), 208r(A), 389r(B),
 579r(B), 582r(C), 585r(B), 594r(A),
 595r(A), 655r(A), 787(A), 788(A),
 829(C), 908r(B), 981r(B)
 Brown, S.: 508r(B), 509(A), 920r(B)
 Brox, N.: 329(A), 643r(A), 656(A)
 Bruce, F. F.: 267(A), 603(A), 932(A)
 Brueggemann, W.: 999(A)
 Bruni, G.: 663(A), 664(A)
 Brunner, P.: 359(C)
 Bruns, J. E.: 216r(B), 902(A)
 Bruppacher, H.: 36(A), 447(A)
 Buchanan, G. W.: 665r(A)
 Budesheim, T. L.: 868(A)
 Budillon, J.: 948(A)
 Bultmann, R.: 19(C), 26(C), 28(C), 29(C),
 90(C), 201(C), 219(C), 243(C), 265(C),
 292(C), 293(C), 295(C), 423r(C), 433(C),
 436(C), 481(C), 579r(A), 582r(C),
 595r(C), 612(C), 619(C), 653(C), 671r(C),
 696(C), 816(C), 842(C), 890(C), 905(C),
 906(C), 985(C), 991(C), 1017r(C)
 Burchard, C.: 920r(A)
 Burgmann, H.: 1079(A)
 Buri, F.: 436(C), 842(C)
 Burkill, T. A.: 181(A)
 Burrows, M.: 979(C)
 Burtchaell, J. T.: 414r(A)
 Bushnell, H.: 615(C)
 Butterworth, R.: 871(A)
 Byron, B.: 666(A)
 Cabaniss, A.: 475(A)
 Cadbury, H. J.: 191r(C)
 Cadoux, A. T.: 157(C), 470(C)
 Caird, G. B.: 976(C)
 Calvert, D. G. A.: 517(A)
 Cambier, J.: 789r(B)
 Camelot, P.-T.: 363r(B)
 Campos, J.: 350(A), 1021(A)
 Canal Sánchez, J. M.: 1022(A)
 Carle, P.-L.: 562(A)
 Carlston, C. E.: 667(A)
 Carmignac, J.: 130(A), 152r(A), 166r(B),
 330(A), 399(A), 466r(A), 639(A),
 854r(A), 855r(A), 968(C)
 Carnegie, D. R.: 903(A)
 Carrez, M.: 241(A)
 Casá, F.: 86(A), 815(A)
 Casabó Suqué, J. M.: 299(C), 904r(A)
 Cassidy, R.: 631(A)
 Cazelles, H.: 668(A)
 Cerfaux, L.: 730(C)
 Charlesworth, J. H.: 400(A), 1056(A)
 Chavasse, C.: 544(A)
 Chenderlin, F. P.: 808(A)
 Cherian, C. M.: 331(A)
 Chevallier, M.-A.: 650(A)
 Childs, B. S.: 652(C), 977r(A), 982r(B)
 Christ, F.: 131r(A), 132r(A)
 Clemons, J. T.: 750(A)
 Cohn, H. H.: 809r(A)
 Colpe, C.: 492(A), 802(C)
 Comiskey, J. P.: 873(A)
 Congar, Y. M.-J.: 309(C)
 Conzelmann, H.: 189(C), 190(C), 295(C),
 428(A), 653(C), 826(C), 920r(C)
 Coppens, J.: 106(A), 990(A)
 Corley, B.: 57(A)
 Cothenet, É.: 69(A), 456(A), 586r(B), 991(A)
 Cousin, H.: 72(A)
 Coxon, P. W.: 1088(C)
 Crawford, R. G.: 332(A), 493(A), 816(A),
 912(A)
 Crcspy, G.: 119(A)
 Cribbs, F. L.: 777(A)
 Crim, K. R.: 761r(B)
 Croatto, J. S.: 429(A)
 Cross, F. M., Jr.: 404(C)
 Crossan, J. D.: 887(A)
 Crouzel, H.: 718(A)
 Cullmann, O.: 20(C), 28(C), 81(C), 87r(A),
 295(C), 433(C), 653(C), 669(A), 789r(A),
 1017r(C)
 Curtis, K. P. G.: 576(A)
 Czekala, T.: 193(A)
 Czerski, J.: 524(A)
 Dacquino, P.: 992(A)
 Dahl, N. A.: 269(A), 612(C)
 Dalton, W. J.: 650(C)
 Danek, S.: 156(C)
 Daniel, C.: 222(A), 401(A), 928(A)
 Danieli, G.: 846(A)
 Daniélou, J.: 145(C), 1023(A)
 Danker, F. W.: 39r(B)
 da Spinetoli, O.: 415(A)
 Daube, D.: 589(C)
 Dauvillier, J.: 69(C), 691r(A), 692r(A)
 Davies, P.: 729r(B)
 Davies, W. D.: 845r(C)
 Davis, C. T.: 849(A)
 Dawes, D.: 1000(A)
 de Boor, F.: 625r(B)
 Dehandschutter, B.: 409(A)
 de Jong, F.: 857(A)
 de Jong, H. J.: 1057(A)
 de Jonge, M.: 223(A)
 de Kruijf, T. C.: 1001(A)
 de la Calle, F.: 623(A)
 de Lagarde, P.: 31(C)
 Delcor, M.: 374(A), 968(A)
 Dellings, G.: 97r(B), 842(C), 1002r(A),
 1058(A), 1059(A)
 de Mello, M.: 877(A)
 Demke, C.: 220(C)
 Denaux, A.: 892(A)
 Denis, A.-M.: 394(C), 1069(C)
 De Rosa, G.: 125(A)
 Derrett, J. D. M.: 45r(A), 457(A), 573(A),
 600(A), 865(A), 886(A), 888(A), 896(A)
 de Ru, G.: 899(A)
 de Santos Otero, A.: 352(C)
 Descamps, A.: 467(A)
 de Solages, B.: 144(A)
 des Places, É.: 929(A)
 de Waard, J.: 923(A)
 Dewailly, L.-M.: 3r(B)
 Dianich, S.: 4(A)
 Dibelius, M.: 574(C)
 Diebner, B.: 1024(A)
 Díez Macho, A.: 375(A), 719r(A), 722(C)
 Di Nola, A.: 430(A)
 Diplock, P. R.: 368(A)
 Dittberner, A.: 604(A)
 Dix, G.: 678(C)
 Dobson, J. H.: 46(A)
 Dockx, S.: 926(A)
 Dodd, C. H.: 157(C), 470(C), 790(C), 972(C)
 Donahue, J. R.: 134r(B)
 Donlon, S. E.: 244r(B)
 Doty, W. G.: 176(A)
 Drago, A.: 959(A)
 Drane, J. W.: 978(A)
 Drescher, J.: 62(C)
 Drewes, B. F.: 154(A)
 Driver, G. R.: 402(A)
 Dubarle, A.-M.: 463(A)
 Du Buit, F. M.: 598(A)
 Dunn, J. D. G.: 225(A), 305r(A)
 Duplacy, J.: 32(A), 441(A)
 Dupont, J.: 172r(B), 191r(C), 200(A),
 520r(B), 556(A), 561r(B)
 Duquoc, C.: 120(A)

- Duranti, A.: 1041(A)
 Durrwell, F. X.: 318(A), 670(A)
 du Toit, A. B.: 476(A)
 Dvorcek, J. A.: 890(A)
- Ebeling, G.: 260(C)
 Edwards, R. A.: 518(A)
 Ehlert, A. D.: 376(A)
 Eichrodt, W.: 979(C)
 Elliott, J. H.: 214r(B), 691r(B)
 Elliott, J. K.: 171(A), 494(A), 560(A), 566(A), 951(A)
 Ellis, E. E.: 231(A), 242(A)
 Eltester, W.: 219(C)
 Enslin, M. S.: 809r(B)
 Erbetta, M.: 732(A)
 Ernst, J.: 958r(A)
 Eshbaugh, H.: 743(A)
 Evans, C. F.: 127r(B)
- Fannon, P.: 19(A), 1003(A)
 Faricy, R. L.: 605(A)
 Farmer, W. R.: 133r(A), 841r(B)
 Fascher, E.: 58(A)
 Fatum, L.: 243(A)
 Fau, G.: 351(A), 693(A)
 Faure, A.: 582r(C)
 Fee, G. D.: 33r(A), 34(A), 442(A), 757r(A)
 Feldman, L. H.: 1061r(A)
 Fensham, F. C.: 1004(A)
 Ferguson, J.: 638(A)
 Festorazzi, F.: 5(A)
 Feuillet, A.: 131r(B), 255(A), 416(A), 580(A), 616(C), 651(A), 919(A), 962(C), 976(A)
 Fiedler, M. J.: 59(A)
 Fischer, K.: 503(A)
 Fischer, K. M.: 360r(B), 801r(B), 1017r(B)
 Fitzmyer, J. A.: 399(C), 655r(C), 1081r(B)
 Flender, H.: 189(C)
 Ford, J. Massingberd: 274(A), 290(A), 301(A), 975(A)
 Fortna, R. T.: 209r(A), 581r(A), 582r(A), 583r(A)
 Frankemölle, H.: 528r(B)
 Fraser, J. W.: 265(A)
 Freedman, D. N.: 665r(B)
 Frenz, A.: 864(A)
 Freudenberger, R.: 694r(A)
 Freundorfer, J.: 643r(C)
 Freyne, S.: 319(A)
 Friedrich, G.: 510(A), 744(A), 817(A)
 Frost, D. L.: 41r(B)
 Fuchs, E.: 138(C), 470(C), 840(C), 985(C)
 Fudge, E.: 236(A)
 Fulco, W. J.: 710(A)
 Fuller, R. H.: 483r(C), 496r(B), 895r(B), 993(A)
 Funk, R. W.: 138(C), 157(A), 470(C)
 Funke, H.: 950(A)
- Gaboury, A.: 519r(A), 833r(A), 834(C)
 Gallart, M.: 751(A)
 García Bazán, F.: 733(A)
 García de la Fuente, O.: 1005(A)
 Garitte, G.: 695(A)
 Gärtner, B.: 310r(C)
 Gasque, W. W.: 772(A), 773(A)
 Gaston, L.: 87r(B), 134r(A), 835r(A), 836r(A)
 Genthe, H. J.: 933(A)
 Geoltrain, P.: 965r(B)
 George, A.: 121(A)
 Georgi, D.: 265(C), 612(C), 632(C)
 Gerber, W.: 764(A)
 Gerest, C.: 60(A)
 Gerhardsson, B.: 924(A)
 Gero, S.: 352(A)
 Gesché, A.: 511(A)
 Gese, H.: 296(C)
 Gewalt, D.: 696(A)
 Gherardini, B.: 20(A)
- Giavini, G.: 533(A)
 Gibbs, J. G.: 934r(A), 935(A)
 Gibert, P.: 232(A)
 Giblin, C. H.: 244r(A), 574(A)
 Gichon, M.: 1042(A)
 Gignac, F. T.: 957r(B)
 Giustozzi, E.: 1006(A)
 Glasson, T. F.: 333(A)
 Gloege, G.: 842(C)
 Glombitza, O.: 198(A), 203(A)
 Glück, J. J.: 403(A)
 Gnilka, J.: 88(A), 89(A), 477(A), 483r(B), 635(A)
 Goguel, M.: 948(C)
 Gollwitzer, H.: 481(A)
 Gómez-Más, R. A.: 302(A), 1025(A)
 González Ruiz, J. M.: 303(A)
 Goppelt, L.: 574(C), 1004(C)
 Gordon, A. B.: 234(A)
 Gore, C.: 794(C)
 Gouders, K.: 304(A)
 Grabner-Haider, A.: 606r(A)
 Grant, R. M.: 1085(C)
 Grass, H.: 826(C)
 Grässer, E.: 810(A)
 Grassi, J. A.: 334(A)
 Grayston, K.: 47(A), 70(A)
 Graystone, G.: 194r(A)
 Grech, P.: 90(A)
 Green, M.: 353r(A)
 Greenwood, D. C.: 245(A), 607(A)
 Gregor, D. B.: 1026(A)
 Grelot, P.: 719r(B), 936(A), 962(A), 979(C), 980(C), 1053r(B)
 Grenet, P.: 1007(A)
 Greshake, G.: 292(C), 671r(A)
 Gribomont, J.: 1052r(B)
 Griffin, L.: 431(A)
 Griffiths, J. G.: 82(C)
 Grobel, K.: 615(C)
 Gross, H.: 417(A)
 Gross, J.: 748r(B)
 Gross, U.: 21(A)
 Grounds, V. C.: 148(A)
 Grundmann, W.: 900r(B)
 Gryglewicz, F.: 188(A)
 Guillet, J.: 478(A)
 Gunkel, H.: 6(C), 294(C)
 Günther, H.: 146(A)
 Gunther, J. J.: 734(A)
 Güttgemanns, E.: 90(C), 294(A), 468r(A), 469r(A), 632(C)
 Guzie, T. W.: 752(A)
- Haacker, K.: 161(A), 335(A)
 Haardt, R.: 735(A)
 Haenchen, E.: 219(C), 582r(C), 730(C)
 Hagner, D. A.: 210(A)
 Hahn, F.: 107(A), 305r(A), 548(A), 619(C), 681(C)
 Hainz, J.: 608(A)
 Halbfas, H.: 754(C)
 Hall, B.: 930r(B)
 Hall, D. R.: 268(A), 589(A)
 Hamel, E.: 418(A)
 Hamerton-Kelly, R. G.: 132r(B), 423r(B), 845r(B)
 Hamman, A.: 1086(A)
 Hanfmann, G. M. A.: 711(A)
 Hanson, A. T.: 976(C), 1008(A)
 Hanson, P. D.: 377(A)
 Harnack, A.: 948(C), 983(C), 1085(C)
 Harrington, D. J.: 306(A), 657(A), 1061r(B)
 Harrington, W.: 295(A), 574(C), 653(A), 790(A), 979(A), 980(A)
 Harris, M. J.: 956(A)
 Hartman, L.: 545(C), 556(C), 843(A)
 Harvey, A. E.: 105r(B), 765r(A)
 Harvey, J.: 818(A), 980(C)
 Hasenhüttel, G.: 292(C), 300(C)

- Haufe, G.: 297r(B)
 Hayes, J. H.: 999(C)
 Heidegger, M.: 295(C), 985(C)
 Heinemann, I.: 378(A)
 Heintz, J.-G.: 774(A)
 Helmbold, A. K.: 736(A)
 Hemer, C. J.: 1043(A)
 Hendricks, W. L.: 61(A)
 Hendrix, P.: 1060(A)
 Hengel, M.: 658(A), 785(C), 837(A), 882(C), 994r(B)
 Herranz Marco, M.: 504(A)
 Hesse, F.: 296(C)
 Heyns, J. A.: 745(A)
 Hiers, R. H.: 135r(A), 791(A), 838r(A)
 Higgins, A. J. B.: 127r(B), 723(A)
 Hill, D.: 197(A)
 Hillyer, N.: 972(A)
 Hinnebusch, P.: 852(A)
 Hirsch, E.: 520r(C), 521r(C)
 Hodges, Z. C.: 973(A)
 Hoenig, S. B.: 402(C)
 Hoffmann, P.: 537(A)
 Hofius, O.: 270(A), 278(A), 283(C), 286(C), 287(A), 621(A)
 Holst, R.: 532(A)
 Holtz, T.: 647r(B)
 Hooker, M. D.: 108(A), 536(A), 609(A), 802(C)
 Horbury, W.: 811(A)
 Horstmann, M.: 545(C)
 Hort, F. J. A.: 757r(C)
 Horvath, T.: 180(A)
 Houlden, J. L.: 957r(A)
 Howard, G. E.: 720(A), 721(A)
 Huber, W.: 354r(A)
 Hughes, P. E.: 971(A)
 Hulbosch, A.: 109(A)
 Hultgren, A. J.: 822r(B), 875(A)
 Hummel, H. D.: 1004(C)
 Hutchinson, S.: 626(A)

 Inch, M. A.: 525(A)
 Irigoin, J.: 914(A)
 Irwin, K. W.: 164(A)
 Isaac, J.: 91r(A), 809r(A)

 Jacob, E.: 980(C)
 Jacobs, I.: 379(A)
 James, M. R.: 1061r(A)
 Janssens, Y.: 737(A), 1087(A)
 Jaubert, A.: 769(A)
 Jeremias, J.: 48r(A), 138(C), 157(C), 218(C), 286(A), 456(C), 470(C), 535(C), 538r(B), 653(C), 654r(A), 790(C), 804(C), 856(C), 898(A), 920r(C), 972(C), 981r(A)
 Jervell, J.: 252(A), 835r(C), 1062(A)
 Jeske, R.: 839(A)
 Johnson, D. B.: 590(A)
 Johnson, E. A.: 697(A)
 Johnson, S. L., Jr.: 254(A), 620(A), 937(A)
 Johnston, G.: 211r(A), 1037r(B)
 Jonas, H.: 1085(C)
 Jonas, R.: 369(A)
 Jongeling, B.: 380(A)
 Jonkers, E. J.: 694r(B)
 Journet, C.: 819r(B)
 Joussen, A.: 921r(A)
 Judge, E. A.: 235(A)
 Jülicher, A.: 138(C), 157(C), 201(C), 470(C)

 Kadman, L.: 1055(C)
 Kahn, J. G.: 183(A)
 Kalin, E. R.: 419(A)
 Kamphaus, F.: 540(A)
 Kanael, B.: 1055(C), 1063(A)
 Kane, J. P.: 1044(A)
 Kannengiesser, C.: 202(A)
 Karawidopulos, J.: 1027(A)
 Karris, R. J.: 934r(B)

 Käsemann, E.: 8(C), 11(C), 90(C), 219(C), 220(C), 265(C), 283(C), 296(C), 306(C), 436(C), 437(C), 612(C), 636r(C), 647r(C), 657(C), 746(A), 890(C), 948(C), 978(C), 983(C), 984(C), 991(C), 1017r(C), 1037r(C)
 Kasting, H.: 994r(A)
 Katz, S.: 110(A)
 Kearney, P. J.: 655r(B)
 Keck, L. E.: 672(A), 838r(B)
 Kee, H. C.: 545(A)
 Kelly, J.: 229(A)
 Kent, H. A., Jr.: 277(A)
 Kertelge, K.: 77(A), 256(A), 336(A), 471r(B), 546r(A), 837(C)
 Kessler, M.: 420(A)
 Kierkegaard, S.: 574(C)
 Kilpatrick, G. D.: 757r(B)
 Kindler, A.: 1045(A)
 Kingsbury, J. D.: 470(A), 538r(A), 835r(B), 840(A)
 Kippenberg, H. G.: 1090(C)
 Kirk, A.: 196(A)
 Kirk, J. A.: 874(A)
 Kittel, G.: 744(C)
 Klassen, W.: 785(C)
 Klein, G.: 296(A), 584(A)
 Klemm, H. G.: 199(A)
 Klick, C.: 1064(A)
 Klijn, A. F. J.: 1028(A)
 Kloppenburg, B.: 111(A)
 Knoch, O.: 37(A), 526(A)
 Koch, K.: 437(C)
 Kodell, J.: 189(A), 421(A)
 Koester, H.: 423r(A), 522(C), 530r(C)
 Kosmala, H.: 165(A)
 Kotzé, C. S.: 308(A)
 Kraabel, A. T.: 1048(A)
 Kraft, R. A.: 381(A)
 Kraus, H.-J.: 980(C), 982r(A)
 Krause, M.: 921r(B)
 Kreck, W.: 673(A)
 Krentz, E.: 22(A)
 Kruse-Blinkenberg, L.: 448(A)
 Kudasiewicz, J.: 145(A), 195(A), 674(A)
 Kugelman, R.: 464(A), 872r(B)
 Kuiper, G. J.: 382(A), 1065(A)
 Kümmel, W. G.: 297r(A), 653(C)
 Küng, H.: 309(A), 936(C), 948(C)
 Kürzinger, J.: 139(C), 450r(B)
 Kuss, O.: 775(A)
 Kysar, R.: 905(A)

 Lacan, M.-F.: 337(A)
 Lambrecht, J.: 172r(A), 173r(A), 545(C), 547r(B), 556(C)
 Langerbeck, H.: 1084(C)
 Langkammer, H.: 219(A), 272(A)
 Lapide, P. E.: 479(A)
 Lapointe, R.: 6(A), 7(A), 753(A), 1009(A)
 Larcher, C.: 979(A)
 Lazure, N.: 904r(B)
 Leal, J.: 458(A), 592(A)
 Leaney, A. R. C.: 92(A)
 Le Déaut, R.: 397r(B), 719r(A), 1066(A)
 Ledrus, M.: 571(A)
 Lee, G. M.: 62(A), 63(A), 263(A), 279(A), 555(A)
 Lee, N.: 995(A)
 Le Fort, P.: 585r(A), 586r(A)
 Légasse, S.: 675(A)
 Legault, A.: 629(A)
 Legrand, L.: 456(C)
 Lehmann, J.: 88(C), 250(C)
 Lehmann, M.: 520r(A), 521r(A)
 Leloir, L.: 23(A), 393r(B), 854r(B)
 Lemaire, A.: 964(A)
 Lentzen-Deis, F.: 93(A), 175r(B), 842(C), 872r(A)

- Léon-Dufour, X.: 465(A), 819r(A), 820r(A), 821r(A)
 Lepargneur, F.: 338(A)
 Leroy, H.: 784(A)
 Levey, S. H.: 383(A)
 Levine, E.: 384(A), 722(A), 1067(A)
 Levoratti, A. J.: 778(A)
 Liébaert, J.: 698r(A)
 Lienhard, J. T.: 355(A)
 Lietzmann, H.: 502r(C)
 Lindblom, J.: 699r(A)
 Lindner, H.: 1068(A)
 Lindsey, R. L.: 166r(A)
 Linnemann, E.: 470(C), 619(A), 889r(A)
 Littmann, E.: 161(C)
 Loeliger, C.: 759(A)
 Loffreda, S.: 1046(A)
 Lohfink, G.: 699r(B)
 Lohmann, T.: 706r(B)
 Lohmeyer, E.: 546r(C), 638(C), 814r(C)
 Lohse, E.: 8(A), 275r(B), 640r(A)
 Lonergan, B.: 659(C)
 Löning, K.: 568(A)
 López Fernández, E.: 834(A)
 López Olea, R.: 676(A)
 Lorenzmeier, T.: 480(A), 481(C)
 Lövestam, E.: 174r(A), 175r(A)
 Lovison, T.: 862(A)
 Luck, U.: 288(A)
 Lührmann, D.: 136r(A), 522(C), 837(C)
 Lund, S.: 722(C)
 Lundgren, S.: 927(A)
 Lussier, E.: 307(A)
 Luz, U.: 553r(B), 844(A), 909r(B)
 Luzarraga, J.: 432(A)
- Macdonald, J.: 723(A)
 Macintosh, A. A.: 41r(B)
 Mack, B. L.: 529r(B)
 MacLaurin, E. C. B.: 64(A)
 Macuch, R.: 1088(A)
 Maddox, R. J.: 802(A)
 Magne, J.: 206(A)
 Mahé, J.-P.: 1089(A)
 Maher, M.: 719r(A)
 Malatesta, E.: 596(A), 677(A)
 Malherbe, A. J.: 356(A)
 Malina, B. J.: 770(A)
 Malinine, M.: 731r(A)
 Malunowiczówna, L.: 459(A)
 Mánek, J.: 49(A)
 Manson, T. W.: 883(C)
 Marangoni, V. O.: 593(A)
 Marconcini, B.: 851(A)
 Mare, W. H.: 925(A)
 Marin, L.: 539(A)
 Marrou, H. I.: 700(A)
 Marthaler, B. L.: 754(A)
 Martin, J. P.: 253(A)
 Martini, C. M.: 32(C), 712(A)
 Martyn, J. L.: 265(C)
 Marucci, C.: 610(A)
 Marx, A.: 404(A)
 Marxsen, W.: 126r(A), 127r(A), 482(C), 510(C), 514(C), 814r(C), 822r(A)
 Mastin, B. A.: 678(A)
 Matthiae, K.: 521r(B)
 Mattill, A. J., Jr.: 615(A)
 May, H. G.: 449(A)
 Mayer, H. T.: 701(A)
 McArthur, H. K.: 136r(B), 630(A), 836r(B)
 McCarthy, J. M.: 702(A)
 McConnell, R. S.: 527r(A)
 McCue, J. F.: 357(A)
 McHugh, J.: 71(A)
 McKelvey, R. J.: 310r(A)
 McKenzie, J. L.: 339(A), 1010(A)
 McNamara, M.: 719r(A)
 Meeks, W. A.: 211r(B), 906(A)
 Mees, M.: 443(A), 522(A), 867(A)
- Meinertz, M.: 653(C)
 Ménard, J.-E.: 410(A)
 Merk, O.: 246r(A)
 Merkel, H.: 94(A)
 Meshorer, Y.: 1047(A)
 Metz, W.: 98r(B)
 Metzger, B. M.: 40r(B), 766(A)
 Meyers, E. M.: 724(A), 1048(A)
 Michalson, S.: 611(A)
 Michel, O.: 112(A), 284r(B), 385(A)
 Miguens, M.: 613r(B)
 Mildenerberger, F.: 1004(C)
 Milik, J. T.: 405(A), 1053r(C), 1069(A)
 Miller, C.: 247(A)
 Miller, D. L.: 575(A)
 Miller, M. P.: 1070(A)
 Minear, P. S.: 50(A), 151(A)
 Miner, D. F.: 1080(A)
 Möhlenbrink, K.: 1024(C)
 Möhler, J. A.: 983(C)
 Mollat, D.: 34(C)
 Molnar, A.: 624(A)
 Moltmann, J.: 340(A), 671r(C), 810(C)
 Monsarrat, J.-P.: 72(A)
 Montague, G. T.: 679(A), 833r(B)
 Moraldi, L.: 1081r(A)
 Moreno, J.: 618(A)
 Moreno Jiménez, R.: 907(A)
 Moreton, M.: 1008(C)
 Morgan, R.: 9(A)
 Morgenstern, J.: 1024(C)
 Morlet, M.: 69(A), 550(A)
 Morrice, W. G.: 760(A)
 Morris, L.: 190(A), 823(A), 908r(A)
 Morton, A. Q.: 611(A), 743(C)
 Moule, A. W. H.: 137(A)
 Moule, C. F. D.: 205r(B), 341(A), 960(C)
 Mudge, L. S.: 680(A)
 Mulcahy, F.: 38(A)
 Mulder, H.: 217(C), 911(C)
 Mullens, G.: 938(A)
 Müller, H.: 212(A)
 Müller, K.: 1076r(B)
 Müller-Fahrenholz, G.: 422(A)
 Munz, P.: 1090(A)
 Murphy, R. E.: 414r(B), 979(C), 1004(C)
 Murphy-O'Connor, J.: 209r(B), 266r(B), 406(A), 727(A)
 Murray, R.: 305r(B)
 Mussner, F.: 417(A), 468r(B), 482(A), 483r(C), 636r(B), 830r(A), 842(C)
 Myszor, W.: 738(A)
- Nardoni, E.: 141(A), 185(A), 755(A)
 Naveh, J.: 1088(C)
 Navone, J.: 756(A), 893(A)
 Negev, A.: 713(A), 1049(A)
 Negoitsa, A.: 222(A)
 Neirynck, F.: 167(A), 869(A)
 Neufeld, K. H.: 627(A), 983(A)
 Neuhäusler, E.: 523(A)
 Neusner, J.: 48r(B), 386(A), 725(A), 1071(A), 1072r(A), 1073(A)
 Nida, E. A.: 762(A)
 Niedenthal, M. J.: 51(A)
 Niederwimmer, K.: 24(A)
 Niese, B.: 1068(C)
 Nietzsche, F. W.: 31(C)
 Nilsson, M. P.: 1085(C)
 North, R.: 433(A)
- Obermüller, R.: 213(A), 281(A)
 O'Callaghan, J.: 460(A), 551(A)
 O'Collins, G. G.: 126r(B), 632(A)
 Ogg, G.: 570(A)
 O'Hara, F.: 495(A)
 Olbricht, T. H.: 641(A)
 Ols, D.: 758r(B)
 O'Mahoney, K.: 311(A)
 O'Meara, T. F.: 505(A), 506(C)

- Orbán, A. P.: 703r(A)
 Orbe, A.: 159(A), 541(A)
 O'Rourke, J. J.: 939(A)
 Ory, G.: 179(A)
 Osborn, E. F.: 984(A)
- Padberg, R.: 1029(A)
 Palmer, H.: 25r(A)
 Pannenberg, W.: 8(C), 129(C), 433(C), 436(C), 437(C), 1004(C)
 Parratt, J. K.: 78(A), 248(A), 940(C)
 Pathrapankal, J. M.: 10(A)
 Patsch, H.: 182(A), 779(A)
 Patte, D.: 824(A)
 Paul, A.: 122(A)
 Paul, R. J.: 940(A)
 Pawlikowski, J. T.: 298(A)
 Pelikan, J.: 91r(B)
 Pentecost, J. D.: 342(A)
 Perler, O.: 1036r(B)
 Perosa, A.: 758r(A)
 Perrin, N.: 102(C), 138(A), 168(A), 491r(B), 802(C)
 Perumalil, A. C.: 1030(A)
 Pesch, R.: 95(A), 312(A), 313(A), 483r(A), 556(C), 792r(A), 793(A), 835r(C), 878(A), 996(A)
 Pesch, W.: 486r(B)
 Petersen, N. R., Jr.: 922r(B)
 Peterson, E. H.: 825(A)
 Petit, F.: 726(A)
 Petri, H.: 84r(B)
 Phipps, W. E.: 809r(A)
 Piepkorn, A. C.: 65(A)
 Pinnock, C. H.: 26(A)
 Pintard, J.: 616(A)
 Pinter, H.: 575(C)
 Pironio, E.: 343(A)
 Pistoia, F.: 128(A)
 Pittenger, W. N.: 912(C)
 Pixley, J. V.: 113(A)
 Plassart, A.: 642(C)
 Pocknee, C. E.: 370(A)
 Polag, A. P.: 522(C)
 Pollard, T. E.: 214r(A)
 Ponthot, J.: 692r(B)
 Porteous, N. W.: 980(C)
 Pousset, É.: 820r(B)
 Preiss, T.: 226(A)
 Prenter, R.: 681(A)
 Prete, B.: 194r(B)
 Prigent, P.: 1052r(C)
 Prümm, K.: 704(A)
- Quesnell, Q.: 345r(B), 545(C), 553r(A), 659(A)
 Quinn, J. D.: 660(A), 966r(B)
 Quispel, G.: 112(C), 452(A), 730(C)
- Rabinowitz, I.: 883(A)
 Radermakers, J.: 860(A)
 Ragot, A.: 407(A), 1031(A), 1032(A), 1033(A)
 Rahnenführer, D.: 387(A)
 Rahner, K.: 980(C)
 Ramarosan, L.: 158(A)
 Ramsay, W. M.: 1043(C)
 Ramsey, A. M.: 794(A)
 Rasco, E.: 848(A)
 Rausch, T. P.: 484(A)
 Rayan, S.: 114(A)
 Reardon, P. H.: 889r(B)
 Recker, R.: 682(A)
 Reedy, C. J.: 884(A)
 Reese, J. M.: 997(A)
 Refshauge, E.: 273(A)
 Reiling, J.: 66(A)
 Reines, C. W.: 1074(A)
 Reitzenstein, R.: 1085(C)
 Remberger, F. X.: 485(A)
 Rendtorff, R.: 296(C)
- Renner, F.: 283(C), 646r(A), 969r(A)
 Reploh, K.-G.: 547r(A), 837(C)
 Rese, M.: 52(A), 191r(A)
 Reyburn, W. D.: 42(A)
 Reynolds, S. M.: 882(A)
 Richardson, A.: 129(A)
 Richardson, P.: 344r(A)
 Richter, G.: 218(A), 220(A)
 Riedl, J.: 233(A), 249(A)
 Riesenfeld, H.: 595r(C), 894(A)
 Rigaux, B.: 637r(C), 1011(A)
 Rinaldi, B.: 512(A)
 Riniker, H.: 260(A)
 Ritschl, A.: 98r(C), 983(C)
 Rivas, L. H.: 96(A)
 Rivera, L. F.: 177(A), 870(A)
 Rivkin, E.: 388(A)
 Roberts, J. W.: 53(A)
 Robillard, E.: 705(A)
 Robinson, J. A.: 960(C)
 Robinson, J. A. T.: 217(C), 333(C), 911(C)
 Robinson, J. M.: 423r(A), 522(C), 530r(C), 582r(B)
 Robinson, W. C., Jr.: 612(A)
 Ródenas, A.: 1012(A)
 Rohde, J.: 546r(B)
 Rollins, W. G.: 11(A)
 Roloff, J.: 97r(A), 486r(A), 487r(A)
 Romaniuk, K.: 434(A), 947(A)
 Rordorf, W.: 354r(C), 595r(C)
 Rössler, D.: 8(C)
 Rothfuchs, W.: 528r(A)
 Rougier, L.: 54(A)
 Rouquette, R.: 461(A)
 Rowley, H. H.: 979(C)
 Rudolph, K.: 411(A), 1091(A)
 Ruether, R. R.: 803(A)
 Rusche, H.: 282(A)
 Rushbrooke, W. G.: 848(C)
 Rust, G.: 795(A)
- Sabatier, A.: 956(C)
 Sabourin, L.: 648(A), 804(A), 853(A)
 Sacchi, P.: 401(C)
 Sáenz de Santa María, M.: 955(A)
 Sahlin, H.: 835r(C)
 Sampley, J. P.: 602r(B)
 Sánchez Bosch, J.: 613r(A)
 Sánchez Mielgo, G.: 917(A)
 Sand, A.: 259(A), 438(A), 644(A), 958r(B)
 Sanday, W.: 442(C)
 Sanders, E. P.: 841r(A)
 Sanders, J. A.: 135r(B), 397r(C), 496r(C)
 Sanders, J. T.: 496r(A), 654r(B), 805r(A), 898(C)
 Sandmel, S.: 389r(A)
 Sargent, R.: 683(A)
 Schaefer, H. H.: 1085(C)
 Schäfer, K. T.: 646r(B)
 Schäfer, P.: 373r(B), 1075(A)
 Schäfer, R.: 98r(A)
 Schalit, A.: 1076r(A)
 Schaller, B.: 885(A)
 Scharbert, J.: 43(A)
 Schatz, W.: 85r(B)
 Schechter, S.: 1082(C)
 Schelkle, K. H.: 587(A)
 Schenke, H.-M.: 731r(B), 1085(C)
 Schierse, F. J.: 250(A), 482(C), 483r(C), 643r(B)
 Schildenberger, J.: 359(A)
 Schille, G.: 546r(C), 805r(B), 842(C)
 Schillebeeckx, E.: 980(C)
 Schiller, J. C. F.: 199(C)
 Schilling, B.: 842(A)
 Schlatter, F. W.: 915(A)
 Schlecht, J.: 350(C)
 Schleiermacher, F. D. E.: 98r(C)
 Schlier, H.: 187(A), 636r(C), 818(C), 980(C)
 Schmid, J.: 640r(B)

- Schmidt, J. M.: 439r(A)
 Schmiedel, P. W.: 517(C)
 Schmithals, W.: 238r(B), 552r(A), 579r(C),
 730(C), 792r(B), 1002r(B)
 Schnackenburg, R.: 25r(B), 219(C), 293(C),
 487r(B), 554(A), 574(C), 980(C)
 Schneider, G.: 149(A), 205r(A), 497(A),
 564(A), 634(A), 900r(A)
 Schneidermeyer, W.: 633(A)
 Schnider, F.: 901(A)
 Scholer, D. M.: 353r(B), 1092(A)
 Schoonenberg, P.: 99(A)
 Schottroff, L.: 201(A)
 Schramm, T.: 895r(A)
 Schreiber, J.: 545(C), 842(C)
 Schubert, K.: 115(A), 390(A), 424(A), 797r(B)
 Schulthess, F.: 349(C)
 Schultz, J. P.: 391(A)
 Schulz, S.: 112(C)
 Schürmann, H.: 251(A), 471r(A), 561r(A),
 662(C), 796(A)
 Schutz, A.: 680(C)
 Schütz, F.: 837(C)
 Schwank, B.: 642(A), 859(A), 918(A)
 Schwanz, P.: 706r(A)
 Schwarz, G.: 565(A), 797r(A), 856(A)
 Schweitzer, A.: 81(C), 135r(C), 243(C),
 245(C), 436(C), 574(C)
 Schweizer, E.: 425(A), 612(C), 619(C), 637(A),
 806(A), 948(C)
 Scobie, C. H. H.: 344r(B)
 Scroggs, R.: 941(A)
 Segalla, G.: 588(A)
 Semmelroth, O.: 359(C)
 Sen, F.: 310r(B)
 Serra, A.: 1013(A)
 Serra, A.-M.: 221(A)
 Serra, D.: 320(A)
 Sevenster, J. N.: 360r(A)
 Sharpe, J. L., III: 444(A)
 Sherwin-White, A. N.: 502r(B)
 Shutt, R. J. H.: 1077(A)
 Sicari, A. A.: 850(A)
 Siedl, S. H.: 27(A)
 Sint, J.: 766(C)
 Škrinjar, A.: 227(A)
 Smalley, S. S.: 215(A)
 Smith, D. M., Jr.: 579r(C)
 Smith, E. W., Jr.: 16(A), 257(A)
 Smith, J. Z.: 1019r(B)
 Smith, M.: 116(A)
 Smith, R. H.: 597(A)
 Smith, S. M.: 208r(B)
 Smith, W. C.: 13(A)
 Snape, H. C.: 358(A)
 Sneen, D. J.: 563(A)
 Snell, A.: 139(A)
 Snyder, G. F.: 916(A)
 Soares-Prabhu, G. M.: 12(A)
 Sohm, R.: 948(C), 983(C)
 Sole, F.: 998(A)
 Songer, H. S.: 28(A)
 Souček, J. B.: 614(A)
 Soulen, R. N.: 985(A)
 Sparks, H. F. D.: 133r(B)
 Sperber, D.: 1055(C)
 Speyer, W.: 766(C)
 Spicq, C.: 275r(A), 821r(B), 965r(A), 966r(A)
 Spiro, A.: 925(C)
 Spital, H. J.: 684(A)
 Stalder, K.: 771(A)
 Staniek, E.: 707(A)
 Stanley, D. M.: 79(A)
 Stanton, G.: 41r(B)
 Starcky, J.: 153(A)
 Starobinski, J.: 879(A)
 Stauffer, E.: 653(C), 979(C)
 Stead, J.: 708(A)
 Stein, R. H.: 169(A)
 Steinmetz, F.-J.: 636r(A), 637r(A)
 Steinseifer, B.: 824(A)
 Stemberger, G.: 216r(A), 909r(A)
 Stenger, W.: 901(A)
 Stepicn, J.: 942(A), 943(A)
 Stewart, R. A.: 392(A)
 Stockton, E. D.: 1050(A)
 Stöger, A.: 100(A), 207(A)
 Stone, M. E.: 393r(A)
 Stott, J. R. W.: 1014(A)
 Strack, H. L.: 373r(C)
 Stramare, T.: 150(A), 534(A), 847(A)
 Strange, J. F.: 1048(A)
 Strecker, G.: 147(A), 612(C)
 Strobel, A.: 354r(B)
 Strugnell, J.: 394(A)
 Stuhlmacher, P.: 314(A), 606r(B), 619(C)
 Stuhlmüller, C.: 451r(B), 462(A), 574(C)
 Suggs, M. J.: 142r(A), 529r(A), 530r(A),
 845r(A)
 Suhl, A.: 173r(B), 527r(B), 617(A), 842(C)
 Suriano, T.: 880(A)
 Sweetman, L.: 530r(B), 583r(B)
 Swellengrebel, J. L.: 44(A)
 Swetnam, J.: 855r(B)
 Swidler, L.: 798(A), 799(A)
 Świerzawski, W.: 435(A)
 Synge, F. C.: 289(A), 881(A)
 Talbert, C. H.: 496r(C)
 Talmon, S.: 728(A)
 Tardieu, M.: 776(A)
 Taylor, K.: 38(C)
 Taylor, R. J.: 45r(B)
 Teilhard de Chardin, P.: 1017r(C)
 Tenney, M. C.: 14(A)
 Terian, A.: 714(A)
 Thackeray, H. St. J.: 1068(C)
 Theissen, G.: 283(C), 647r(A), 969r(B)
 Theunis, F.: 292(C)
 Thiering, B.: 1082(A)
 Thomas, R. S.: 711(A)
 Thomas, W. D.: 961(A)
 Thompson, J. W.: 184(A)
 Thompson, W. G.: 155(A), 863r(A)
 Thornton, T. C. G.: 599(A), 622(A), 949(A)
 Thundiyl, C.: 498(A)
 Thurén, J.: 285(A)
 Thyen, H.: 345r(B), 469r(B), 579r(C),
 1015r(A)
 Tinsley, E. J.: 140(A)
 Tischendorf, C.: 352(C), 590(C)
 Tödt, H. E.: 681(C)
 Treves, M.: 67(A)
 Trevijano Etcheverría, R. M.: 170(A)
 Trilling, W.: 143(A), 315(A)
 Trocmé, É.: 361(A)
 Troeltsch, E.: 29(C), 983(C)
 Trompf, G. W.: 970(A)
 Trudinger, P.: 230(A), 897(A), 974(A)
 Trummer, P.: 276(A), 952r(A)
 Tugwell, S.: 321(A), 322(A), 323(A), 685(A)
 Turdeanu, É.: 395(A)
 Turner, C. H.: 442(A)
 Turner, N.: 885(C)
 Tushingham, A. D.: 1051(A)
 Ullendorf, E.: 457(C)
 Unger, M. F.: 346(A)
 Urban, A.: 963(A)
 Valentin, P.: 123(A)
 Valla, L.: 758r(A)
 van Cangh, J.-M.: 178(A)
 Van den Berghe, P.: 488(A)
 Vanderlinden, P.: 780(A), 1016(A)
 van der Woude, A. S.: 399(C)
 van Eijk, A. H. C.: 739(A)
 van Halsema, J. H.: 192(A)
 Vanhoye, A.: 101(A), 283(A), 284r(A),
 519r(B), 558(A)

- Van Segbroek, F.: 869(C)
 van Unnik, W. C.: 15(A), 55(A), 217(C), 362(A), 911(C)
 Vattioni, F.: 1034(A)
 Vawter, B.: 977r(B)
 Vellanickal, M.: 117(A)
 Vencovsky, J.: 156(A)
 Verd, G. M.: 763(A)
 Verheul, A.: 324(A)
 Via, D. O., Jr.: 138(C), 160(A), 470(C), 944(A)
 Vicentini, J. I.: 73(A), 74(A), 280(A), 299(A), 800(A), 827(A)
 Vidmann, L.: 1019r(A)
 Vielhauer, P.: 190(C)
 Vincent, L.-H.: 367(C)
 Vogler, H.: 396(A)
 Vögtle, A.: 359(C), 426(A), 662(C), 1017r(A)
 Völkl, R.: 574(C)
 von Allmen, D.: 455r(B)
 von Balthasar, H. U.: 472(A)
 von Campenhausen, H.: 359(C), 655r(C), 686(A)
 von der Osten-Sacken, P.: 729r(A)
 von Rad, G.: 17(C), 241(C), 296(C), 687(A), 979(C), 980(C), 982r(C), 1004(C)
 Vriezen, T. C.: 979(C)

 Waitz, H.: 730(C)
 Walker, W. O., Jr.: 828(A)
 Wallace, J. E.: 506(A)
 Wallis, W. B.: 953(A)
 Walter, N.: 246r(B), 765r(B)
 Walvoord, J. F.: 162(A), 163(A), 542(A), 866(A)
 Wansbrough, H.: 102(A), 124(A), 513(A), 549(A), 829(A)
 Wautier, A.: 412(A)
 Weber, H.-R.: 747(A)
 Weber, M.: 938(C)
 Wedderburn, A. J. M.: 261(A)
 Weier, R.: 514(A)
 Weijenborg, R.: 363r(A), 709r(A), 1035r(A), 1036r(A)
 Weiser, A.: 557(A)

 Weiss, B.: 952r(B)
 Weiss, H.-F.: 466r(B), 1015r(B)
 Weiss, J.: 135r(A)
 Weiss, K.: 830r(A)
 Weth, R.: 499(A)
 White, R. E. O.: 910(A)
 Whittaker, J.: 228(A)
 Widmer, G.-P.: 30(A)
 Wiefel, W.: 31(A)
 Wijngaards, J.: 999(C)
 Wilckens, U.: 8(C), 450r(A), 632(C), 746(B), 830r(A)
 Wilcox, M.: 186(A)
 Wilder, A. N.: 138(C), 440(A)
 Wiles, M. F.: 703r(B)
 Wilken, R. L.: 1037r(A)
 Wilkens, W.: 582r(C)
 Wilkinson, J.: 649(A), 812(A)
 Wilkinson, T. L.: 831(A)
 Williams, M. A.: 413(A)
 Wilson, R. McL.: 1085(C)
 Wilson, W. R.: 809r(A)
 Wind, A.: 217(A), 911(A)
 Wink, W. P.: 785(C), 863r(B)
 Winston, D.: 1078(A)
 Winter, P.: 809r(C)
 Wisse, F.: 1093(A)
 Woollcombe, K. J.: 709r(B)
 Wrede, W.: 31(C), 552r(C)
 Wright, A. G.: 397r(A), 755(C)
 Wright, G. E.: 1004(C)
 Wright, W.: 352(C)
 Wuerl, D. W.: 832(A)

 Yadin, Y.: 399(C), 408r(A), 1083(A)
 Yates, R.: 960(A)

 Zandee, J.: 500(A)
 Zarrella, P.: 515(A)
 Zehnle, R. F.: 922r(A)
 Zeitlin, S.: 1072r(B)
 Zeller, D.: 535(A), 858(A)
 Zsifkovits, V.: 574(C)
 Zuck, R. B.: 688(A)

INDEX OF BOOK REVIEWS

- Affeldt, *Die weltliche Gewalt in der Paulus-Exegese*, 625r.
Apocalypse de Baruch, 1052r.
Apocalypsis Henochi graece, 1053r.
Bergman, *Ich bin Isis*, 1019r.
Bibelsyn och bibelbruk, 3r.
Binder, *Der Glaube bei Paulus*, 238r.
Biser, *Theologische Sprachtheorie und Hermeneutik*, 748r.
Bligh, *Galatians*, 266r.
Bode, *The First Easter Morning*, 508r, 814r.
Bornkamm, *Paul*, 602r, 930r.
Borsch, *The Christian and Gnostic Son of Man*, 105r, 801r.
———, *The Son of Man in Myth and History*, 105r.
Bousset, *Kyrios Christos*, 491r.
Bowker, *The Targums and Rabbinic Literature*, 373r.
Bowman, *Aramaic Ritual Texts from Persepolis*, 1019r.
Brandon, *The Trial of Jesus of Nazareth*, 501r—502r.
Braun, *Jesus*, 84r—85r.
Brown, *The Gospel According to John (i-xii)*, 208r; (xiii-xxi) 208r, 594r—595r.
———, *Priest and Bishop*, 655r.
Brox, *Die Pastoralbriefe*, 643r.
Buchanan, *The Consequences of the Covenant*, 665r.
Bultmann, *The Gospel of John*, 579r.
Burchard, *Der dreizehnte Zeuge*, 920r.
Burtchaell, *Catholic Theories of Biblical Inspiration since 1810*, 414r.
Carmignac, *Recherches sur le "Notre Père"*, 466r, 854r—855r.
Casabó Suqué, *La Teología moral en San Juan*, 904r.
Childs, *Biblical Theology in Crisis*, 977r.
Christ, *Jesus Sophia*, 131r—132r.
Cohn, *The Trial and Death of Jesus*, 809r.
Concordance de la Bible. Nouveau Testament, ed. M. Bardy et al., 455r.
Cullmann, *Jesus and the Revolutionaries*, 87r.
———, *Jesus und die Revolutionären seiner Zeit*, 789r.
Dauvillier, *Les temps apostoliques: 1er siècle*, 691r—692r.
Delling, *Zeit und Endzeit*, 1002r.
Derrett, *Law in the New Testament*, 45r.
Díez Macho, *Neophyti I, II*, 719r.
Dunn, *Baptism in the Holy Spirit*, 305r.
Epistula Jacobi Apocrypha, 731r.
Ernst, *Pleroma und Pleroma Christi*, 958r.
Evans, *Resurrection and the New Testament*, 127r.
Farmer, *Synopticon*, 133r.
Fee, *Papyrus Bodmer II (P 66)*, 33r, 757r.
Fortna, *The Gospel of Signs*, 209r, 581r—583r.
Freudenberger, *Das Verhalten der römischen Behörden gegen die Christen*, 694r.
Gaboury, *La structure des évangiles synoptiques*, 519r, 833r.
Gaston, *No Stone on Another*, 134r, 835r—836r.
Gibbs, *Creation and Redemption*, 934r.
Giblin, *In Hope of God's Glory*, 244r.
Grabner-Haider, *Paraklese und Eschatologie bei Paulus*, 606r.
Graystone, *Virgin of all Virgins*, 194r.
Green, *Evangelism in the Early Church*, 353r.
Greshake, *Auferstehung der Toten*, 671r.
Güttgemanns, *Offene Fragen zur Formgeschichte des Evangeliums*, 468r—469r.
Hahn et al., *The Beginnings of the Church in the New Testament*, 305r.
Harvey, *The New English Bible. Companion to the New Testament*, 765r.
Hiers, *The Kingdom of God in the Synoptic Tradition*, 135r, 838r.
Houlden, *Paul's Letters from Prison*, 957r.

Huber, *Passa und Ostern*, 354r.
 Isaac, *Jesus and Israel*, 91r, 809r.
 James, *The Biblical Antiquities of Philo*, 1061r.
 Jeremias, *Jerusalem in the Time of Jesus*, 48r.
 ———, *New Testament Theology*, I, 654r, 981r.
 Johnston, *The Spirit-Paraclete in the Gospel of John*, 211r.
 Joussem, *Die koptischen Versionen der Apostelgeschichte*, 921r.
 Kasting, *Die Anfänge der urchristlichen Mission*, 994r.
 Kertelge, *Die Wunder Jesu im Markusevangelium*, 546r.
 Kingsbury, *The Parables of Jesus in Matthew 13*, 538r.
 Koester and Robinson, *Trajectories through Early Christianity*, 423r.
 Kraus, *Die Biblische Theologie*, 982r.
 Kümmel, *Die Theologie des Neuen Testaments*, 297r.
 Lambrecht, *Marcus Interpretator*, 172r—173r.
 Le Fort, *Les structures de l'Église militante selon saint Jean*, 585r—586r.
 Lehmann, *Synoptische Quellenanalyse*, 520r—521r.
 Lentzen-Deis, *Die Taufe Jesu nach den Synoptikern*, 872r.
 Léon-Dufour, *Résurrection de Jésus et message pascal*, 819r—821r.
 Liébaert, *Les enseignements moraux des pères apostoliques*, 698r.
 Lindblom, *Gesichte und Offenbarungen*, 699r.
 Lindsey, *A Hebrew Translation of the Gospel of Mark*, 166r.
 Linnemann, *Studien zur Passionsgeschichte*, 889r.
 Lohse, *Die Briefe an die Kolosser und an Philemon*, 640r.
 Lövestam, *Spiritus Blasphemia*, 174r—175r.
 Lührmann, *Die Redaktion der Logienquelle*, 136r.
 Marxsen, *The Resurrection of Jesus of Nazareth*, 126r—127r, 822r.
 McConnell, *Law and Prophecy in Matthew's Gospel*, 527r.
 McKelvey, *The New Temple*, 310r.
 Merk, *Handeln aus Glauben*, 246r.
 Moraldi, *I Manoscritti di Qumrān*, 1081r.
 Morris, *The Gospel According to John*, 908r.
 Mussner, *Die Auferstehung Jesu*, 830r.
 ———, *Das Neue Testament*, trans. U. Wilckens, 450r.
 ———, *Das Neue Testament als Kanon*, 746r.
 Neusner, *A Life of Yohanan ben Zakkai*, 1072r.
 ———, *The New American Bible*, 39r—40r, 451r, 761r.
 ———, *The New English Bible*, 41r, 451r.
 Orbán, *Les dénominations du monde chez les premiers auteurs chrétiens*, 703r.
 Palmer, *The Logic of Gospel Criticism*, 25r.
 Pesch, *Jesu ureigene Taten?*, 483r, 792r.
 Phipps, *Was Jesus Married?*, 809r.
 Pollard, *Johannine Christology and the Early Church*, 214r.
 Quesnell, *The Mind of Mark*, 553r.
 Renner, *"An die Hebräer,"* 646r, 969r.
 Reploh, *Markus—Lehrer der Gemeinde*, 547r.
 Rese, *Alttestamentliche Motive in der Christologie des Lukas*, 191r.
 Richardson, *Israel in the Apostolic Church*, 344r.
 Robinson and Koester, *Trajectories through Early Christianity*, 423r.
 Roloff, *Das Kerygma und der irdische Jesus*, 97r, 486r—487r.
 Rothfuchs, *Die Erfüllungszitate des Matthäus-Evangeliums*, 528r.
 Sánchez Bosch, *"Gloriarse" según San Pablo*, 613r.
 Sanders, E. P., *The Tendencies of the Synoptic Tradition*, 841r.
 Sanders, J. T., *The New Testament Christological Hymns*, 496r, 805r.
 Sandmel, *The First Century in Judaism and Christianity*, 389r.
 Schäfer, *Jesus und der Gottesglaube*, 98r.
 Schalit, *König Herodes*, 1076r.
 Schmidt, *Die jüdische Apokalyptik*, 439r.
 Schmithals, *Wunder und Glaube*, 552r.
 Schneider, *Verleugnung, Verspottung und Verhör Jesu*, 205r, 900r.

- Schramm, *Der Markus-Stoff bei Lukas*, 895r.
 Schürmann, *Das Lukasevangelium*, I, 561r.
 ———, *Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien*, 471r.
 ———, *Ursprung und Gestalt*, 471r.
 Schwanz, *Imago Dei*, 706r.
 Schwarz, *Was Jesus wirklich sagte*, 797r.
 Sevenster, *Do You Know Greek?*, 360r.
 Spicq, *Les Épîtres pastorales*, 275r, 965r—966r.
 Steinmetz, *Protologische Heils-Zuversicht*, 636r—637r.
 Stemberger, *La symbolique du bien et du mal selon saint Jean*, 216r, 909r.
 Stone, *The Testament of Levi*, 393r.
 Suggs, *Wisdom, Christology, and Law in Matthew's Gospel*, 142r, 529r—530r, 845r.
 Theissen, *Untersuchungen zum Hebräerbrief*, 647r.
 Thompson, *Matthew's Advice to a Divided Community*, 863r.
 Thyen, *Studien zur Sündenvergebung im Neuen Testament*, 345r, 1015r.
 Trummer, *Anastasis*, 952r.
 Valla, *Collatio Novi Testamenti*, 758r.
 Vanhoye, *Situation du Christ, Hébreux 1—2*, 284r.
 Vidmann, *Sylloge inscriptionum religionis Isiacae et Sarapiacae*, 1019r.
 Vögtle, *Das Neue Testament und die Zukunft des Kosmos*, 1017r.
 von der Osten-Sacken, *Gott und Belial*, 729r.
 Weijenborg, *Les lettres d'Ignace d'Antioche*, 363r, 709r, 1035r—1036r.
 Wilckens, *Auferstehung*, 830r.
 Wilken, *The Myth of Christian Beginnings*, 1037r.
 Wilson, *The Execution of Jesus*, 809r.
 Wright, *The Literary Genre Midrash*, 397r.
 Yadin, *Tefillin from Qumran*, 408r.
 Zehnle, *Peter's Pentecost Discourse*, 922r.

INDEX OF BOOK NOTICES

- Adloff, *Die Predigt als Plädoyer*, p. 243.
 Aland, *Taufe und Kindertaufe*, p. 379.
 Albeck, *Einführung in die Mischna*, p. 129.
 Albright and Mann, *Matthew*, pp. 234-235.
 Alonso-Schökel, *La parole inspirée*, p. 116.
 Anderson, *The Unfolding Drama of the Bible*, p. 230.
 Andriessen and Lenglet, *De Brief aan de Hebreëën*, pp. 243-244.
 'Arakin, p. 387.
 Aron, *The Jewish Jesus*, p. 235.
 Aune, *The Cultic Setting of Realized Eschatology*, p. 383.
 Avigad, *Beth She'arim*, 3, p. 251.
 Baarda, *Vier = Een*, p. 235.
 Bagatti, *Antichi villaggi cristiani de Galilea*, pp. 383-384.
 ———, *The Church from the Circumcision*, p. 384.
 Baird, *A Critical Concordance to the Synoptic Gospels*, p. 235.
 Baly and Tushingham, *Atlas of the Biblical World*, p. 251.
 Bardtke, *Bibel, Spaten und Geschichte*, p. 384.
 Barrett, *The Prologue of St John's Gospel*, p. 235.
 Barth, *Justification*, p. 244.
 Barthes et al., *Exégèse et herméneutique*, p. 116.
 Batelaan, *De kerk van Korinthe en wij*, p. 374.
 Batey, *Jesus and the Poor*, p. 379.
 ———, *New Testament Nuptial Imagery*, p. 248.
 Bauer, J. B., *Der erste Petrusbrief*, p. 374.
 Bauer, K.-A., *Leiblichkeit—das Ende aller Werke Gottes*, pp. 123-124.
 Bauer, W., *Orthodoxy and Heresy*, p. 129.
 Baumbach, *Jesus von Nazareth im Lichte der jüdischen Gruppenbildung*, p. 368.
 Ben-Chorin, *Bruder Jesus*, p. 368.
 ———, *Jesus im Judentum*, p. 235.
 ———, *Mutter Mirjam*, p. 368.
 ———, *Paulus*, p. 124.
 Bengel, *New Testament Word Studies*, p. 364.
 Best, *1 Peter*, p. 244.
Die Bibel und ihre Welt, p. 129.
Die Bibel und unserer Sprache, p. 116.
La Bible et les Pères, pp. 251-252.
Bible Index, ed. Bratcher and Thompson, p. 364.
La Bible. Nouveau Testament, trans. J. Grosjean and M. Léturmy, p. 230.
Biblica. Index Generalis, Vol. 26-50, p. 116.
Biblische Untersuchungen, p. 375.
 Blackwelder, *Letters from Paul*, p. 244.
 Blaiklock, *The Archaeology of the New Testament*, p. 252.
 ———, *The Pastoral Epistles*, p. 375.
 ———, *Romans*, p. 375.
 Blass, *Philology of the Gospels*, p. 236.
 Blinzler, *Hatte Jesus Geschwister?*, p. 236.
 Blum, *Offenbarung und Überlieferung*, p. 230.
 Boers, *Theology Out of the Ghetto*, p. 127.
 Boice, *Philippians*, p. 124.
 ———, *Witness and Revelation in the Gospel of John*, p. 120.
 Bonar, *Studies in the Gospel of John*, p. 236.
 Bonnard, *L'Évangile selon saint Matthieu*, p. 236.
 Bornkamm, *Bibel—Das Neue Testament*, p. 230.
 ———, *Geschichte und Glaube*, II, pp. 230-231.
 Braaten, *Christ and Counter-Christ*, p. 380.
 Brauer, *Judaea Weeping*, pp. 129-130.
 Briand, *Nazareth Judéo-Chrétienne*, p. 384.

- Broadman Bible Commentary*, 11, p. 124.
 Broer, *Die Urgemeinde und das Grab Jesu*, p. 373.
 Brownrigg, *Who's Who in the New Testament*, p. 231.
 Bruce, *The Epistles of John*, p. 244.
 ———, *New Testament History*, p. 252.
 ———, *1 and 2 Corinthians*, p. 244.
 Brunner, *The Ministry and the Ministry of Women*, p. 249.
 Bruns, *The Christian Buddhism of St. John*, p. 236.
 Budiman, *De realisering der verzoening in het menselijk bestaan*, p. 375.
 Burkill, *New Light on the Earliest Gospel*, p. 369.
 Caba, *De los Evangelios al Jesús histórico*, p. 369.
 Catchpole, *The Trial of Jesus*, pp. 236-237.
 Cazelles, *Écriture, parole et esprit*, p. 231.
 Charley, *Fifty Key Words*, p. 249.
Christology and a Modern Pilgrimage, p. 237.
 Cizek, *L'Époque de Néron*, p. 384.
 Claude, *Le Converti de Damas*, p. 375.
 Clément de Rome. *Épître aux Corinthiens*, p. 252.
 Cohn, *Jewish Law in Ancient and Modern Israel*, p. 130.
 Cohon, *Men at the Crossroads*, p. 130.
 Collange, *Énigmes de la deuxième épître de Paul aux Corinthiens*, pp. 375-376.
 Colson, *Paul apôtre martyr*, p. 244.
 ———, *Le sacerdoce du pauvre*, p. 237.
Contemporary Theology Series, p. 249.
Corpus Sacrae Scripturae Neerlandicae Medii Aevi, pp. 364-365.
 Corriveau, *The Liturgy of Life*, p. 124.
 Dambricourt, *L'initiation chrétienne selon saint Marc*, p. 369.
 Dauer, *Die Passionsgeschichte im Johannesevangelium*, p. 373.
 Davenport, *The Eschatology of the Book of Jubilees*, p. 252.
De fructu oris sui, p. 231.
 de Jonge, *Daniel Heinsius and the Textus Receptus of the New Testament*, p. 231.
 de la Potterie and Lyonnet, *The Christian Lives by the Spirit*, p. 127.
 Dellling, *Der Kreuzestod Jesu*, p. 369.
 ———, *Zeit und Endzeit*, p. 249.
 Dellling and Schmidt, *Wörterbuch zur Bibel*, p. 234.
 Delorme et al., *Le langage de la foi*, pp. 381-382.
 del Verme, *Le formule di ringraziamento postprotocollari*, p. 376.
 de Ridder, *The dispersion of the people of God*, p. 237.
 Destoop, *Paroles d'Évangile pour chaque jour*, p. 120.
 DeWolf, *Galatians*, pp. 244-245.
 Diderichsen, *Markusevangeliet*, p. 120.
La distruzione di Gerusalemme del 70, pp. 384-385.
 Doty, *Contemporary New Testament Interpretation*, p. 365.
 Dungan, *The Sayings of Jesus in the Churches of Paul*, p. 245.
 Du Toit, "neergedaal ter helle," p. 380.
 Duvekot, *Heeft Jezus zichzelf voor de Messias gehouden?*, p. 369.
 Ebeling, *Einführung in theologische Sprachlehre*, p. 127.
 Eckert, *Die urchristliche Verkündigung im Streit*, p. 375.
 Edwards, *Jesus and the Politics of Violence*, pp. 369-370.
 Eichholz, *Gleichnisse der Evangelien*, p. 120.
Einführung in die Methoden der biblischen Exegese, p. 117.
 Ellicott, *Ellicott's Bible Commentary*, p. 365.
 Ernst, *Pleroma und Pleroma Christi*, pp. 124-125.
Evangelisch-Katholischer Kommentar zum Neuen Testament. Vorarbeiten, p. 117.
 Evans, *Is 'Holy Scripture' Christian?*, p. 117.
 Fahey, *Cyprian and the Bible*, p. 117.
 Feneberg, *Christliche Passafeier und Abendmahl*, pp. 237-238.
 Ferrando Palacio, *La sumisión del cristiano al poder civil*, p. 125.
 Fiorenza, *Priester für Gott*, p. 376.

- Fitzmyer, *Essays on the Semitic Background of the New Testament*, p. 130.
 Flavius Josephus, *The Second Jewish Commonwealth*, pp. 252-253.
 France, *Jesus and the Old Testament*, p. 370.
 Frank, H. T., *Bible, Archaeology, and Faith*, p. 253.
 Frank, I., *Der Sinn der Kanonbildung*, pp. 231-232.
 Frankemölle, *Das Taufverständnis des Paulus*, p. 245.
 Friesenhahn, *Hellenistische Wortzahlenmystik im Neuen Testament*, p. 253.
 Fuchs, *Sprachliche Untersuchungen zu Matthäus und Lukas*, p. 121.
 Fuller, *The Formation of the Resurrection Narratives*, p. 238.
 Furnish, *The Love Command in the New Testament*, p. 380.
 ———, *The Future of Our Religious Past*, p. 232.
 Galot, *La conscience de Jésus*, p. 121.
 García Cordero, *Problemática de la Biblia*, p. 118.
 Gärtner, *Iscariot*, p. 238.
 Gaster, *Studies and Texts in Folklore, Magic . . .*, p. 130.
 Gaubert, *La vie familiale en Israël*, p. 253.
 Geense, *Auferstehung und Offenbarung*, p. 249.
 Geering, *Resurrection*, p. 370.
 George et al., *La pauvreté évangélique*, p. 249.
 Gibbs, *Creation and Redemption*, p. 125.
 Gnilka, *Der Epheserbrief*, p. 376.
Die Gnosis, II: Koptische und mandäische Quellen, ed. W. Foerster, p. 253.
 González Lamadrid, *Los descubrimientos del mar Muerto*, pp. 130-131.
 Goppelt, *Apostolic and Post-Apostolic Times*, p. 131.
 Grant, *Herod the Great*, p. 253.
 Grässer et al., *Jesus in Nazareth*, p. 370.
 Green, *Evangelism in the Early Church*, p. 131.
 Grelot, *De la mort à la vie éternelle*, p. 250.
Griekse Papyri ten dienste van het onderwijs in het Nieuwtestamentisch Grieks, p. 254.
 Grispino, *The Bible Now!*, p. 380.
 Guillet, *Jésus devant sa vie et sa mort*, p. 238.
 Gunther, *Paul: Messenger and Exile*, p. 376.
 Gutbrod, *Die "Weihnachtsgeschichten" des Neuen Testaments*, p. 238.
 Guthrie, *New Testament Introduction*, p. 118.
 Gutzke, *Plain Talk on Acts*, p. 370.
 Haag, *Biblisches Wörterbuch*, p. 232.
 ———, *Vom alten zum neuen Pascha*, p. 131.
 Haardt, *Gnosis*, p. 254.
 Haenchen, *The Acts of the Apostles*, pp. 238-239.
 Hamman, *Prayer: The New Testament*, p. 380.
 Han, *A Parsing Guide to the Greek New Testament*, p. 232.
 Hayes, *Introduction to the Bible*, p. 232.
 Heising, *Reflexionen zum Römerbrief*, p. 245.
 Hengel, *Gewalt und Gewaltlosigkeit*, p. 254.
 ———, *Was Jesus a Revolutionist?*, p. 239.
 Herrmann, L., *Chrestos*, p. 385.
 Herrmann, W., *The Communion of the Christian with God*, p. 239.
 Hoehner, *Herod Antipas*, p. 385.
 Hoenig, *Solomon Zeitlin*, p. 385.
 Hoffmann, *Studien zur Theologie der Logienquelle*, pp. 370-371.
 Holden, *Death Shall Have No Dominion*, p. 250.
 Holl, *Jesus in schlechter Gesellschaft*, p. 371.
 Howard, *New Testament Baptism*, pp. 380-381.
 Hruby, *Juden und Judentum bei den Kirchenvätern*, p. 389.
 ———, *Die Stellung der jüdischen Gesetzeslehrer*, p. 389.
 ———, *Die Synagoge*, p. 389.
Die Humanität Jesu, p. 371.
 Hunter, *Exploring the New Testament*, p. 250.
 Ironside, *Except Ye Repent*, p. 250.

- Jahrbuch für Antike und Christentum*, 13, p. 385.
 James, *The Biblical Antiquities of Philo*, p. 131.
 Jeremias, *Der Schlüssel zur Theologie des Apostels Paulus*, p. 125.
Jesus in den Evangelien, p. 239.
Jesus in His Time, p. 132.
John and Qumran, p. 371.
 Jongeling, *A Classified Bibliography of the Finds in the Desert of Judah*, p. 132.
 Jörns, *Das hymnische Evangelium*, p. 125.
 Jüngel, *Tod*, p. 381.
 ———, *Unterwegs zur Sache*, p. 381.
 Kähler, *Schriften zu Christologie und Mission*, p. 381.
 Kaiser, *Die ersten drei Evangelien*, p. 239.
 Käsemann, *Perspectives on Paul*, p. 245.
 Keck, *A Future for the Historical Jesus*, pp. 239-240.
 Kellermann, *Messias und Gesetz*, p. 250.
 Kieffer, *Essais de méthodologie néo-testamentaire*, p. 365.
 Kippenberg, *Garizim und Synagoge*, p. 386.
 Klauser, *Das Reallexikon für Antike und Christentum*, p. 254.
 Klinzing, *Die Umdeutung des Kultus*, p. 250.
 Klos, *Die Sakramente im Johannesevangelium*, p. 121.
 Klostermann, *Das Markusevangelium*, p. 240.
 ———, *Das Matthäusevangelium*, p. 240.
 Koester and Robinson, *Trajectories through Early Christianity*, p. 119.
 Kosak, *Leitfaden biblischer Hermeneutik*, p. 118.
 Kubo, *A Reader's Greek-English Lexicon of the New Testament*, pp. 232-233.
 Kuhn, *Ältere Sammlungen im Markusevangelium*, p. 121.
 Kuitert, *Gott spricht—was heisst das?*, p. 118.
 Kümmel, *Das Neue Testament im 20. Jahrhundert*, p. 233.
 Kuss, *Paulus*, p. 245.
 Ladd, *A Commentary on the Revelation of John*, pp. 376-377.
 Lähnemann, *Der Kolosserbrief*, pp. 125-126.
 Landay, *Silent Cities, Sacred Stones*, p. 386.
 La Rondelle, *Perfection and Perfectionism*, p. 381.
 Lauenstein, *Der Messias*, p. 371.
Lectio Divina, pp. 381-382.
 Le Fort, *Les structures de l'Église militante selon saint Jean*, pp. 121-122.
 Légasse, *Jésus et l'enfant*, p. 122.
 Lemaire, *Les Ministères aux origines de l'Église*, p. 132.
 Lenglet and Andriessen, *De Brief aan de Hebreëën*, pp. 243-244.
 Léon-Dufour, *Résurrection de Jésus et message pascal*, p. 240.
 Leprince-Ringuet et al., *Jésus*, pp. 371-372.
 Limbeck, *Die Ordnung des Heils*, p. 386.
 Lindars, *Behind the Fourth Gospel*, p. 240.
 Lindenbaur, *Der Tod Sokrates und das Sterben Jesu*, p. 122.
 Lloyd-Jones, *Romans*, pp. 126, 377.
 Lockyer, *All the Apostles of the Bible*, p. 365.
 Lohfink, *Die Himmelfahrt Jesu*, p. 122.
 Lohse, *Colossians and Philemon*, p. 377.
 ———, *Die Erneuerung des Menschen*, p. 382.
 ———, *Umwelt des Neuen Testaments*, I, p. 132.
 Lombardi, *La Tomba di Raḥel*, p. 254.
 Longenecker, *The Ministry and Message of Paul*, p. 126.
 Lyonnet, *Le message de l'Épître aux Romains*, p. 377.
 Lyonnet and de la Potterie, *The Christian Lives by the Spirit*, p. 127.
 Maier, *Mensch und freier Wille*, p. 126.
 Malevez, *Histoire du salut et philosophie*, p. 118.
 Maly, *Der erste Brief an die Korinther*, p. 246.
 Mann, J., *The Bible as Read and Preached in the Old Synagogue*, 1, pp. 132-133.
 Mann, C. S., and Albright, *Matthew*, pp. 234-235.

- Marchel, *Abba, Père!*, p. 382.
 Margival, *Essai sur Richard Simon*, pp. 118-119.
 Marquardt, *Die Juden im Römerbrief*, p. 377.
 Marshall, *Luke: Historian and Theologian*, pp. 240-241.
 Marxsen, *The New Testament as the Church's Book*, p. 233.
 Mauser, *Gottesbild und Menschwerdung*, p. 233.
 McDonald, *Living Doctrines of the New Testament*, p. 382.
 McNamara, *Targum and Testament*, p. 386.
 Meneghelli, *Fede cristiana e potere politico in Clemente Romano*, p. 386.
 Merkel, *Widersprüche zwischen den Evangelien*, p. 241.
 Meslin, *Le christianisme dans l'empire romain*, p. 387.
 Meyer, *Great Verses Through the Bible*, p. 366.
 Meyers, *Jewish Ossuaries*, p. 387.
 Michaelson and Morton, *The Johannine Epistles*, p. 246.
 Michel et al., *Studies on the Jewish Background of the New Testament*, pp. 254-255.
 Michiels, *Jésus-Christ, hier, aujourd'hui, demain*, p. 122.
 Miller, *The Authority of the Bible*, p. 366.
Die Mischna, p. 387.
The Modern Language Bible, p. 233.
 Monloubou, *Lire aujourd'hui les évangiles de l'enfance*, p. 372.
 Montagnini, *Rom. 5,12-14 alla luce del dialogo rabbinico*, p. 377.
 Moody, *The Letters of John*, p. 246.
 Moore, A. L., *1 and 2 Thessalonians*, p. 126.
 Moore, G. F., *Judaism in the First Centuries*, p. 387.
 Moraldi, *I Manoscritti di Qumrān*, p. 388.
 Morgenthaler, *Statistische Synopse*, p. 241.
 Morris, *The Gospel According to John*, p. 241.
 Morton and Michaelson, *The Johannine Epistles*, p. 246.
 Müller, *Apokatastasis pantōn*, p. 382.
 Mussies, *The Morphology of Koine Greek*, p. 246.
 Mussner, *Geschichte der Hermeneutik*, p. 233.
 Navone, *Themes of St. Luke*, p. 123.
Nazir, p. 387.
 Neil, *The Truth About the Early Church*, p. 241.
 Neusner, *Development of a Legend*, p. 388.
 ———, *A Life of Yohanan ben Zakkai*, p. 133.
 ———, *The Rabbinic Traditions about the Pharisees*, p. 388.
 ———, *There We Sat Down*, p. 255.
 Newman, B. M., *A Concise Greek-English Dictionary of the New Testament*, p. 234.
 Newman, J., *Halachic Sources*, p. 133.
 Nicoll, *The New Man*, p. 372.
 Noack, *Spätjudentum und Heilsgeschichte*, p. 133.
 North, *Stratigraphia Geobiblica*, p. 255.
 O'Callaghan, "Nomina Sacra" in *papyris graecis saeculi III neotestamentariis*, p. 119.
 Oesterreicher, *The Rediscovery of Judaism*, pp. 127-128.
 Ohlig, *Woher nimmt die Bibel ihre Autorität?*, p. 119.
 O'Neill, *The Theology of Acts in Its Historical Setting*, p. 123.
 Orbán, *Les dénominations du monde*, p. 255.
Parallelen zum Neuen Testament aus Heiligsprechungsakten, p. 372.
 Paul, *Écrits de Qumran et sectes juives*, p. 255.
A Periodical and Monographic Index . . . École Biblique, p. 242.
 Pesce, *Atlante biblico*, p. 133.
 ———, *Atlas biblique*, p. 388.
 Philipps, *Kirche in der Gesellschaft*, p. 126.
 Philo Judaeus. *The Essential Philo*, p. 256.
 Philonis Alexandrini *Legatio ad Gaium*, p. 134.
 Pines, *An Arabic Version of the Testimonium Flavianum*, pp. 388-389.
 Plümacher, *Lukas als hellenistischer Schriftsteller*, p. 372.
 Pokorný, *Der Gottessohn*, p. 382.

- Potin, *La fête juive de la Pentecôte*, p. 256.
 Preus, *It Is Written*, p. 249.
 Preuss, *Biblisch-talmudische Medizin*, p. 134.
 Price, *Interpreting the New Testament*, p. 366.
Probleme biblischer Theologie, pp. 250-251.
 Ragaz, *Die Gleichnisse Jesu*, p. 123.
 Reiling and Swellengrebel, *A Translator's Handbook on the Gospel of Luke*, p. 242.
 Renner, "An die Hebräer," p. 246.
 Richards, *Creative Bible Study*, p. 366.
 Robinson and Koester, *Trajectories through Early Christianity*, p. 119.
 Roosen, *De Brieven van Paulus aan de Tessalonicenzen*, pp. 377-378.
 Rubenstein, *My Brother Paul*, p. 378.
 Ruef, *Paul's First Letter to Corinth*, p. 378.
 Ruether, *Radical Social Movement*, pp. 382-383.
 Rupp, *Hort and the Cambridge Tradition*, p. 366.
 Sampley, 'And the Two Shall Become One Flesh,' pp. 246-247.
 Sanderson, *The Fruit of the Spirit*, p. 378.
 Sandmel, *Philo's Place in Judaism*, p. 256.
 ———, *The Several Israels*, p. 251.
 ———, *Two Living Traditions*, p. 366.
 Saunders, *John Celebrates the Gospel*, p. 123.
 Scaer, *The Apostolic Scriptures*, p. 249.
 Schalit, *Namenwörterbuch zu Flavius Josephus*, p. 134.
 Schelkle, *Theology of the New Testament*, I, p. 251.
 Schendel, *Herrschaft und Unterwerfung Christi*, pp. 126-127.
 Schlatter, *Die Geschichte der ersten Christenheit*, p. 251.
 Schlier, *Das Ende der Zeit*, pp. 366-367.
 Schmid, H., *Die christlich-jüdische Auseinandersetzung*, p. 389.
 Schmidt and Delling, *Wörterbuch zur Bibel*, p. 234.
 Schmithals, *Gnosticism in Corinth*, p. 247.
 ———, *Paul and the Gnostics*, p. 247.
 Schnackenburg, *Das Johannesevangelium*, II, p. 372.
 Schnackenburg et al., *Jesus Anfrage an uns*, p. 242.
 Schnider and Stenger, *Johannes und die Synoptiker*, p. 242.
 Scholem, *The Messianic Idea in Judaism*, p. 256.
 Scholer, *Nag Hammadi Bibliography*, pp. 256-257.
 Schrage, *Die Christen und die Staat*, p. 128.
 Schramm, *Der Markus-Stoff bei Lukas*, p. 242.
Schriftauslegung, p. 367.
Schriften zur Judentumskunde, p. 389.
 Schulz, *Die Stunde der Botschaft*, p. 243.
 Schürmann, *Jesu Abendmahlshandlung als Zeichen für die Welt*, p. 128.
 Schweizer, *Gott versöhnt*, p. 383.
 ———, *Jesus*, p. 234.
Searchlight on Bible Words, p. 367.
Search the Scriptures, p. 119.
 Segal, *Edessa*, p. 257.
 Selby, *Introduction to the New Testament*, pp. 119-120.
 Siber, *Mit Christus leben*, p. 378.
 Smith, *Animals, Birds and Plants of the Bible*, p. 120.
 Smitmans, *Maria im Neuen Testament*, p. 234.
 Snyder, *Power and Violence*, pp. 382-383.
 Solomon Zeitlin: *Scholar Laureate*, p. 385.
 Speyer, *Bücherfunde in der Glaubenswerbung der Antike*, p. 389.
 ———, *Die literarische Fälschung*, p. 257.
 Spicq, *Vie chrétienne et pérégrination*, pp. 381-382.
 Spörlein, *Die Leugnung der Auferstehung*, p. 375.
 Stanley, *Faith and Religious Life*, p. 128.
 Stenger and Schnider, *Johannes und die Synoptiker*, p. 242.

- Strathmann, *L'Épître aux Hébreux*, p. 247.
 Strecker, *Der Weg der Gerechtigkeit*, p. 373.
Studien zum Alten und Neuen Testament, p. 373.
Studies in the History of the Jewish People, p. 257.
 Swellengrebel and Reiling, *A Translator's Handbook on the Gospel of Luke*, p. 242.
 Tachau, "Einst" und "Jetzt" im Neuen Testament, pp. 247-248.
Le Targum de Job, ed. J. M. Van der Ploeg, p. 257.
 Taylor, *New Testament Essays*, p. 243.
 ———, *The Passion Narrative of St. Luke*, p. 373.
Theologie. VI x 12 Hauptbegriffe, p. 383.
Theologisches Begriffslexikon zum Neuen Testament, 12-13, p. 367.
Theology of the Liberating Word, p. 234.
Tradition und Glaube, pp. 367-368.
 Tram tam Tinh, *Le culte des divinités orientales à Herculanum*, pp. 257-258.
 Trocmé, *Jésus de Nazareth*, pp. 373-374.
 Tushingham and Baly, *Atlas of the Biblical World*, p. 251.
Understanding the Sacred Text, p. 368.
 Vanni, *La Struttura letteraria dell'Apocalisse*, pp. 378-379.
 Van Roo, *The Mystery*, p. 383.
 Van Winden, *An Early Christian Philosopher*, p. 134.
 Vaughan, 1, 2, 3, *John*, p. 248.
 Vermaseren, *Mithraica I*, p. 258.
 Vine, *The Epistles of John*, p. 248.
Vocabulaire de théologie biblique, p. 128.
 Vögtle, *Das Evangelium und die Evangelien*, p. 374.
 ———, *Messias und Gottessohn*, p. 374.
 Wagner, C. P., *A Turned-on Church in an Uptight World*, p. 248.
 Wagner, G., *La résurrection*, p. 243.
 Walvoord, *The Thessalonian Epistles*, p. 379.
 Wansbrough, *Theology in St. Paul*, p. 127.
 Watson, *The Beatitudes*, p. 374.
 Weeden, *Mark—Traditions in Conflict*, p. 243.
 Weiser, *Die Knechtsgleichnisse der synoptischen Evangelien*, p. 373.
 Weiss, *Jesus' Proclamation of the Kingdom of God*, p. 123.
 Wengst, *Tradition und Theologie des Barnabasbriefes*, p. 258.
 Windisch, *Der zweite Korintherbrief*, p. 379.
The Writings of St. Paul, ed. W. A. Meeks, p. 248.
Zalman Shazar Volume, p. 258.
 Ziesler, *The Meaning of Righteousness in Paul*, p. 379.
 Zink, *Die Wahrheit lässt sich finden*, p. 258.
Zur Frühgeschichte der Christologie, pp. 128-129.

LIST OF JOURNALS

- African Ecclesiastical Review (Musaka, Uganda)
 American Benedictine Review (Atchison, Kas.)
 American Church Quarterly (Pelham Manor, N.Y.)
 American Ecclesiastical Review (Washington, D.C.)
 Andover Newton Quarterly (Newton, Mass.)
 Andrews University Seminary Studies (Berrien Springs, Mich.)
 Angelicum (Rome)
 Anglican Theological Review (Toronto)
 Annual of Leeds University Oriental Society (Leeds)
 Annual of the Swedish Theological Institute (Jerusalem)
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 Augustinianum (Rome)
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 Australian Biblical Review (Melbourne)
 Australian Journal of Biblical Archaeology (Sydney)
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 Bibbia e Oriente (Genoa)
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 Bibel und Liturgie (Klosterneuburg)
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 Bible Translator (London)
 Bible et Vie Chrétienne (Bruges)
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 Biblical Theology (Belfast)
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 Burgense (Burgos)
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 Cahiers de Joséphologie (Montreal)
 Calvin Theological Journal (Grand Rapids, Mich.)
 Carmelus (Rome)
 Catholic Biblical Quarterly (Washington, D.C.)
 Catholica (Copenhagen)
 Catholica (Münster)
 Chicago Studies (Mundelein, Ill.)
 Christian Century (Chicago)
 Christianity Today (Washington, D.C.)
 Christian Scholars' Review (So. Hamilton, Mass.)
 Christus (Paris)
 Churchman (London)
 Church Quarterly (London)
 Ciencia Tomista (Salamanca)
 Ciudad de Dios (Madrid)
 Civiltà Cattolica (Rome)
 Clergy Monthly (Ranchi)
 Clergy Review (London)
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 Collectanea Theologica (Warsaw)
 Colloquium (Auckland)
 Communio (Granada)
 Communio Viatorum (Prague)
 Concilium (Nijmegen)
 Concordia Theological Monthly (St. Louis, Mo.)
 Cross and Crown (St. Louis, Mo.)
 Cross Currents (West Nyack, N.Y.)
 Cultura Bíblica (Segovia)
 Dansk Teologisk Tidsskrift (Copenhagen)
 Diakonia/Der Seelsorger (Vienna)
 Dialog (Minneapolis, Minn.)
 Divinitas (Rome)
 Divus Thomas (Piacenza)
 Doctor Communis (Rome)
 Doctrine and Life (Dublin)
 Downside Review (Bath)
 Dunwoodie Review (New York)
 Ecumenical Review (Geneva)
 Ecumenist (New York)
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 Encounter (Indianapolis, Ind.)
 Ephemerides Carmeliticae (Rome)
 Ephemerides Liturgicae (Rome)
 Ephemerides Mariologicae (Madrid)
 Ephemerides Theologicae Lovanienses (Louvain)
 Erbe und Auftrag (Beuron)
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 Estudios Bíblicos (Madrid)
 Estudios Eclesiásticos (Madrid)
 Etudes (Paris)
 Etudes Franciscaines (Blois)
 Etudes Théologiques et Religieuses (Montpellier)
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 Evangelische Kommentare (Stuttgart)
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 Franciscan Studies (St. Bonaventure, N.Y.)
 Franziskanische Studien (Münster)
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 Furrow (Maynooth)
 Geist und Leben (Munich)
 Gereformeerd Theologisch Tijdschrift (Amsterdam)
 Gnomon (Munich)
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 Gregorianum (Rome)

JOURNALS (Continued)

Harvard Theological Review (Cambridge, Mass.)
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Lutherische Rundschau (Geneva)
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Marianum (Rome)
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Mélanges de Science Religieuse (Lille)
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Münchener Theologische Zeitschrift (Munich)
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Mysterium (Bogota)
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Nederlands Theologisch Tijdschrift (The Hague)
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New Testament Studies (Cambridge)
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Numen (Leiden)
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JOURNALS (Continued)

Revista de Espiritualidad (Madrid)
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 Tradition (New York)
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 Vie Spirituelle (Paris)
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 Vox Reformata (Geelong, Victoria)
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